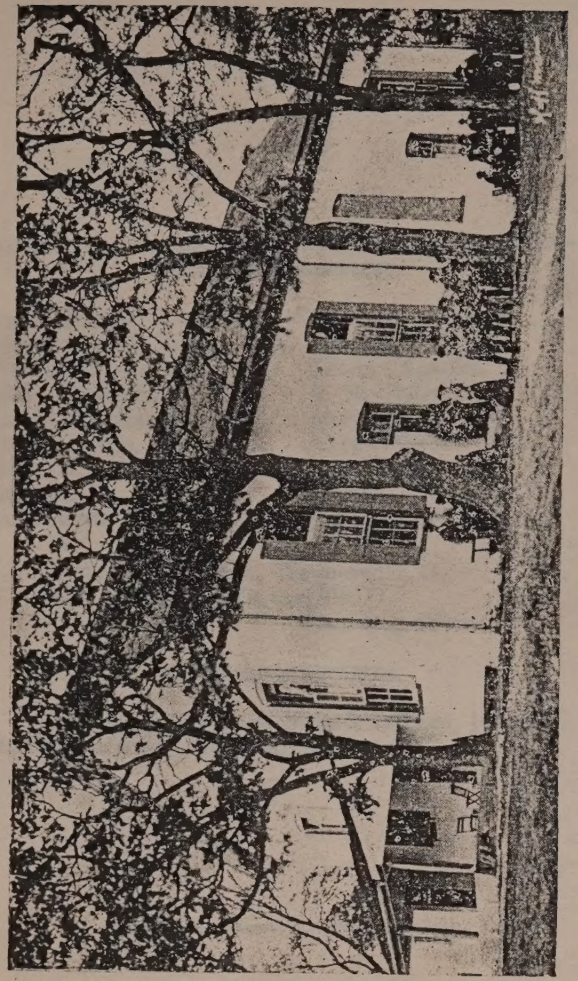


FRIENDS MEETING HOUSE, BUILT 1811

PROCEEDINGS

Centennial Anniversary

Miami Monthly Meeting

WAYNESVILLE, OHIO

10th Month, 16-17, 1903

COMMITTEE TO ARRANGE FOR AND HOLD FRIENDS' COMMEMORATIVE SERVICES.

Davis Furnas, Chairman,	Charles F. Chapman,
Margaretta K. Brown, Sec.,	Charles A. Brown,
William T. Frame,	Edwin Chandler,
Mary Edwards,	A. B. Chandler,
Laura S. Dunham,	Anna Kelly,
Seth H. Ellis,	Anna O'Neall,
Viola K. Hawkins,	Samuel Battin,
Jonathan B. Wright,	Martha J. Warner,
Lillia Compton,	Jesse Wright.

CHARLES A. BROWN, Waynesville, O.,
SETH H. ELLIS, Waynesville, O.
Presiding officers.

RAILROAD SECRETARIES.

Benjamin Johnson, Richmond, Indiana, Joseph C. Ratliff, Richmond, Indiana.

PRESS OF MIAMI GAZETTE, WAYNESVILLE, OHIO.

SIXTH DAY, 9:30 A. M.

CHARLES A. BROWN, WAYNESVILLE, OHIO.

Almost an exact century ago the first monthly meeting of Friends north of the Ohio and west of the Hocking river was formed by the regular process here at Waynesville, and known as the Miami Monthly Meeting.

We have met for a centennial commemoration of this event, so deep in interest to all members of any one of the numerous meetings which have sprung from the original Miami meeting as their mother.

We welcome you here to-day to take part in our exercises in celebrating this event, we hope in a worthy and profitable way. It is hoped that this may be a season of spiritual uplift and unity. One of the most pleasing things in the work of the committee having the arrangements in charge, was that feeling of unity between the branches which unfortunately became separated.

We meet in the utmost candor to celebrate our common heritage in that brotherly and Christian spirit which actuated the committee and in which we feel and confidently hope all these meetings will be conducted.

We hope we have grown in that spirit, not merely of tolerance, but of catholicity, in which we realize that every earnest striver after the truth of God has a measure of that truth.

If a brother in making a statement differs from me, I should seek to find an element of truth in his possession to add to my own, rather than to think I

posses it all. In that spirit we may proceed profitably with our meetings.

The century that has passed has been a century of progressive democracy. We may better express the movement of the century as one founded upon the thought, even though dimly comprehended, of the universal fatherhood of God and brotherhood of man. The Society of Friends realized this thought beyond other people of their day, and so strove to break down class and priestly distinctions and privileges, and to grant to all equal rights and opportunities, and to honor each one only as he lived a life of simple righteousness.

George Fox and his followers advanced the truth that revelation is *in* man rather than *to* man; that any statement of truth is a mere jingle of words to any one who does not comprehend that truth, and that with each individual revelation takes place as the truth is appreciated in his own consciousness and becomes a part of his make-up, his character. This is the current which is at the bottom of the movement of progressive civilization, so rapid in the past century, and in which we believe the Society of Friends has held a foremost place.

We have met to consider something of the impress which the Society as a whole has made upon its own members and upon the community at large. A stranger came into this neighborhood, saw the more quiet and orderly manner of life, and inquired its cause. I believe it due to the Quaker influence.

We have met to commemorate something of the spirit of the Quaker of the Olden Time as portrayed by Whittier:

The Quaker of the olden time!—
How calm and firm and true,
Unspotted by its wrong and crime,
He walked the dark earth through.
The lust of power, the love of gain,
The thousand lures of sin
Around him, had no power to stain
The purity within.

With that deep insight which detects
All great things in the small,
And knows how each man's life affects
The spiritual life of all,
He walked by faith and not by sight,
By love and not by law;
The presence of the wrong or right
He rather felt than saw.

He felt that wrong with wrong partakes,
That nothing stands alone,
That whoso gives the motive, makes
His brother's sin his own,
And, pausing not for doubtful choice
Of evils great or small
He listened to that inward voice
Which called away from all.

* * * * * *

This spirit of the early Friends which Whittier has so beautifully described in these words is worthy of our consideration.

SETH H. ELLIS, WAYNESVILLE, OHIO.

I will request the privilege of deferring my remarks until this afternoon's session, as the hour of opening has been necessarily delayed.

"HISTORY OF MIAMI MONTHLY MEETING FROM 1803 TO 1828."

CLARKSON BUTTERWORTH, WAYNESVILLE, OHIO.

We have the promise for tomorrow afternoon, somewhat on the Fundamental Doctrine of Quakerism, "The Inshining and Inspeaking Spirit of God." This has been as universal as the race of rational man. "From the day that Adam heard the voice of the Lord God in the Garden to this hour, the awful accents of the Holy Spirit have been distinguished from all other calls and voices."

I love to think that when the Prophet discovered God's truth to be, "I will write my law in their hearts and they shall know me," it was a clearer perception than before, of an ever potent truth of the ages. That the Light which "liteth every man" has done so from the beginning, and through all time has been the mighty influence for good among all peoples — that it did shine and yet shineth, even in darkness, though the darkness has often "comprehended it not," knew not what was guiding. And yet men have been prone to idolatry, not easily perceiving that God is a spirit, and tabernacles with men, is the authority and power in the human soul which sets duty forth and insists upon its performance.

I love to trace in history man's advancement, under this enlightening and benign power and spirit, from the ancient doctrine of "an eye for an eye and a tooth for a tooth" to the nobler sentiment which says "See that none render evil for evil unto any

man," and from the notion that "God is a man of war," wreaking vengeance, to that grand perception which exclaims "Praise ye the Lord, for he is good; for his mercy endureth forever."

While this progress has been going on, sterling men, Prophets of God, have arisen from period to period, to call rulers and people from self-service, gross oppression, and vile living to greater recognition of human rights and needs and to the great demands of righteousness, leading on toward the recognition of human brotherhood. — The king is no better than the plowman who behaves as well as he.

More than two and a half centuries ago, in England, the times were ripe for such a prophet and leader. Warring factions had long deluged the land with blood, and human life and comfort were little regarded. Whatever party chanced to be in the ascendant oppressed the others, and religious persecution and intolerance prevailed widely. Priest and ruler were self-seeking and profligate, and spiritual wickedness in high places was a reproach to the nation. Then the pure and innocent George Fox, by no means the least of the prophets, recognizing the power and authority of the "Indwelling and Inspeaking Spirit of God," was impelled to proclaim it, and to call men and women into obedience to its monitions; and multitudes, tired of the insincerity and want of steadfastness which had been so nearly universal among the religious professors and teachers, were soon gathered into fellowship with the plain true man. They had seen how the high dignitaries of the church had joined in persecuting those differing from them in opinion, but as soon as the changing times put uppermost those of different views, made haste to save their profits and emoluments by change of religious pretensions; and the "common

people" were glad to find something more stable, and consonant with the witness for truth within themselves. Many of them found like call to service with Fox, and, the soil being ready for the seed, went far and wide through the nation and into other dominions and the islands of the sea, and to the shores of America, spreading their perception of the truth, and teaching human equality, human rights, and human brotherhood.

They set up meetings for religious communion and worship and for the care of the church as there seemed need of them, in all countries where they obtained a foothold. Many migrated to these shores, meetings were set up along the seaboard, and later further inland, and the Friends and their simple democratic ways and views had a powerful influence in shaping the free institutions of this country and overthrowing human slavery therein.

In the latter part of the 18th century two m. ms., Westland and Redstone, were established in South Western Pa., and these united in composing Redstone Q. M. — all subordinate to Baltimore Y. M. About that time Friends in the slave states, not liking to rear and leave their families under the influence of the slave system, and hoping to better their material situation as well, began to migrate into the Territory N. W. of the Ohio river. Settlements were made in Eastern Ohio, and in the neighborhood of Waynesville — the latter, at least, coming largely or entirely from the slave states — many from the m. ms. of Bush River and Cane Creek in Newberry and Union counties, South Carolina. Their settlement in the Miami country was within the jurisdiction of Westland m. m. aforesaid. A little later, immigrants arrived from the eastern parts of Pennsylvania, and from the eastern seashore states, and elsewhere.

On 11th month, 20th, 1799, the families of Robert Kelly, Abijah O'Neall and James Mills, from Bush River m. m., settled near the site of Waynesville. 4, 25, 1800, David Faulkner and David Painter arrived from Hopewell m. m., Frederic Co., Va. George Haworth, David Holloway and Rowland Richards came the same year, and in that year Joseph Cloud, (who later settled here himself), a minister from Cane Creek m. m., N. C., came and held several meetings among them which are believed to have been the first Friends' meetings held in the original limits of Miami m. m., which embraced all the territory north of the Ohio River and west of the Hocking, extending indefinitely north and west.

Other Friends continued to arrive until 4, 26, 1801, when a number collected together in a volunteer m. f. w. at the dwelling of Rowland and Lydia Richards, which the aged and intelligent Mary Baily tells me was near the center of the block in Waynesville, bounded by North, Third, Miami and Fourth streets, and long owned afterwards by Noah Haines and family — a part still owned by a granddaughter, Anna C. F. O'Neall, and a part by Eliza Haines, widow of Seth Silver Haines, youngest son of Noah. Twelve families were represented at the meeting, consisting of 24 parents and 47 children, all said to have been living within one mile of the meeting place. The membership of many of these was, or soon came to be, certified to Westland m. m. aforesaid, about 300 miles away, but then the most suitable m. m. for the Friends of this settlement, who maintained their aforesaid volunteer m. f. w. during that summer, and in the following winter forwarded a request to that m. m. for a recognized meeting to be granted them, to be held on First-days and in the middle of the week,

and 12, 26, 1801, that m. m. adopted the following minute —

"A number of Friends being settled near the Little Miami, request has been made for the privilege of holding ms. f. w. on First- and Fifth-days of the week. After weighty deliberation it appears to be the sense of this meeting that a committee be appointed to sit with them, inspect into their situation and judge of the propriety of granting their request. Jacob Griffith, Abram Smith, David Grave and Henry Mills are appointed to the service, to report when called on by this meeting."

The following minute of the same meeting bears date 9, 25, 1802. "The Representatives to the Q. M., [Redstone] report they all attended the same, and that that meeting united in leaving this at liberty to act in respect to the request of Friends near the Little Miami as way may open in the truth. After diverse sentiments were expressed it appeared the sense of Friends that the request be granted till otherwise directed. David Grave, Joseph Townsend, Abraham Smith and Henry Lewis are appointed to write to the Friends there on the occasion and forward the substance of this minute when opportunity offers." It seems there were no reliable mails, and private conveyance had to be awaited.

The meeting was set up accordingly, and appears to have used for a meeting house a log building which had been erected for a dwelling by Ezekiel Cleaver, maternal grandfather of the late Empson Rogers. It stood on the N. E. corner of Third and Miami streets, at or near the site of the present residence of Adam Stoops. The logs for its construction were drawn together with oxen by William O'Neall, then nine years of age — son of Abijah and Anna (Kelly)

O'Neall, and father of George and the late Abijah P. O'Neall.

The first marriage among the Friends here, was that of William Mills, son of James, to Mary, daughter of Rowland and Lydia Richards, which was solemnized by a Baptist minister, a method of marriage at that time resorted to with the consent of Friends concerned because the m. m. which might have been consulted, was so quite out of reach. They became the parents of ten children, of whom Elizabeth, the oldest, was born 10, 4, 1803.

The first Friends' meeting house, built for that purpose, at Waynesville, was on the S. W. corner of Fourth and High streets, at or very near the site of the present meeting house of Orthodox Friends. It was probably erected after Miami m. m. was established — say in 1803 or 1804 — and was a log structure. I am inclined to the opinion that it was succeeded by a larger and better one of the same material before Friends built their large brick meeting house in 1811 — the same in which we are holding these centennial exercises — on the West side of Fourth street, between High and Miami.

Much of the foregoing matter about Friends' settlement and early meetings in these regions I have derived from an unsigned but reliable publication, dated 2, 19, 1863, put forth by the late Achilles Pugh, an Orthodox Friend who had lived quite a while in Waynesville, and was an intelligent and capable man.

The m. f. w. aforesaid, authorized by Westland m. m. and Redstone Q. M., was of the class called Indulged Meetings, and was held on trial, so to speak.

By the forepart of 1803 the Friends settled about Waynesville and neighboring regions had become quite numerous. Many of them were, or soon became,

members of Westland m. m. by certificates from elsewhere. I have already given the names of some of the earliest. Repeating some of them, I now give the following nearly full list of all the families, and individuals who were parts of families, and some not in families, who had arrived before 10, 13, 1803. First — some who were certified to Westland m. m. by Bush River m. m., S. C., 9, 25, 1802, viz.:

Abijah and Anna (Kelly) O'Neall, and children.	9	persons
Samuel and Hannah (Pearson) Kelly and children	8	"
James and Lydia (Jay) Mills and children	10	"
Robert and Sarah (Patty) Kelly and children	6(?)	"
Mary (Jay) Patty, wife of Charles Patty	1	"
Layton and Elizabeth (Mills) Jay and children	8	"
Ann Horner, wife of Thomas Horner	1	"
Ellis Pugh and Phebe his wife	2	"
This partial list	45(?)	"

From Cane Creek, S. C., m. m. at dates prefixed:

12, 19, 1803 — Amos and Elizabeth (Townsend) Cook, and family.

12, 19, 1803 — Levi and Ann (Fraizer) Cook, and family.

4, 23, 1803 — Esther Campbell, Naomi Spray.

4, 23, 1803 — Samuel and Mary (Wilson) Spray, and family.

4, 23, 1803 — Robert and Hannah (Wilson) Furnas, and family.

5, 21, 1803 — Dinah (Cook) Wilson.

5, 21, 1803 — Jehu and Sarah (Hawkins) Wilson, and family.

5, 21, 1803 — Christopher and Mary (Cox) Wilson, and family.

5, 21, 1803 — Thomas and Tamar Cox.

This partial list about 40 persons.

Other names —

Ezekiel and Abigail Cleaver and family.

Samuel Linton and five children — Nathan, David, James, Elizabeth (Linton) Satterthwaite, Jane (Linton) Arnold.

Edward and Margaret Kindley and family.

John Mullin and family.

Benjamin and Hannah Evans and family.— [This family, though settled here before the date 10, 13, 1803, produced to Miami m. m. in 6th mo., 1804, a certificate from Bush River m. m. No doubt there were numerous other Friends settled in this corner of Ohio before the opening of Miami m. m. who brought certificates to it later, and yet others whom I have failed to mention, who had been certified to Westland m. m.] I would guess the total number of members in this partial list, named and unnamed, was not less than 75, making a total of fully 160.

By this time these felt the need of further meeting privileges, and about 6th month, 1803, or earlier, through Westland m. m. asked of Redstone Q. M. the *establishment* of their m. f. w. and the grant of a p. m. and a m. m. Thereupon said Q. M. directed a committee to sit with them and report their judgment in the matter, and at the Q. M. held at Westland, 9, 5, 1803, granted the request as the following minutes indicate. —

1st. — "The Committee (excepting one) having sat with Friends near Little Miami, report that after weightily conferring together, did believe that it might be right to grant their request — Meeting for worship to be held on First- and Fifth-days, Monthly Meeting on the second Fifth-day in each month, and the Preparative Meeting on the day preceding, to be

called Miami Monthly Meeting, which the Quarterly Meeting unites with and appoints Thomas Grisell, Mahlon Linton, Samuel Cope, Enoch Chandler, Jonathan Taylor and Horton Howard to attend the opening of said meetings at the time proposed in next month, and confer with Friends and report where they may think most suitable for the boundary of said meeting to be."

2d. — "At Miami Monthly Meeting held the 13th day of the 10th month 1803, part of the Quarterly Meeting committee being present. A copy of a minute of Westland m. m. was produced to this meeting, appointing David Faulkner and Samuel Kelly to serve in the station of Overseers of Miami particular meeting" — [that is, of Miami m. f. w.] The extracts [from the minutes] of our late Y. M. [Baltimore] were produced and read. Our Friend Ann Taylor produced a certificate to this meeting, dated the 17th day of the 9th month 1803, expressive of the unity of Concord m. m. with her visting Friends about the Miamis, whose service among us has been acceptable. The meeting concludes."

The first quoted minute above is a copy of a minute of Redstone Q. M., entered in Miami m. m. book in advance of its opening minute, and the further quotations are the full minutes of the first sitting of Miami m. m. itself,—men's department. They do not show who served as clerk that day. This was a common omission in many m. ms. The Concord m. m. which had liberated Ann Taylor for religious labor here, was a new one in Eastern Ohio, founded in 1801, and still maintained.

At the next meeting, 11, 12, 1803, Representatives from the p. m. were present, with its answers to the 1st, 2d and 9th queries which the m. m. adopted. Samuel Linton was appointed Clerk, for the ensuing

year. (Most likely he had served at the opening meeting. His wife, Elizabeth, had died in Penna., and he brought a certificate for himself and his five children from Bucks m. m. to Westland in 1802). Samuel Spray and Samuel Kelly were appointed Representatives to the ensuing Q. M. at Redstone, and then the 2d meeting concluded.

At the 3d, held 12, 8, 1803, the first members were received on certificate. Men's minutes do not show whence it came, nor the date, but women's show that it was from Bush River m. m., S. C. It was for Jemima Wright and her five children, following, — Jane, Joshua, Jemima, Joab and Joel — every name in the whole six beginning with J.

At the date 1, 12, 1804, I find the men made the following minute—"By the minute of the Q. M. held the 5th day of the 12th month last, it appears that the rivers Ohio and 'Hockhocken' are to be the southern and eastern boundaries of Miami m. m."

The next month—2, 9, 1804, some query answers were adopted and directed to be forwarded to the ensuing Q. M.—[Redstone] "if any way opens for so doing." Samuel Spray, David Faulkner, Edward Kindley and Robert Furnas were appointed to unite with a committee of women Friends in proposing some persons for Elders. Two months later they proposed Abijah O'Neall and Jehu Wilson on the part of the men. The m. m. took the matter under consideration and did not finally decide till 6, 14, 1804, when the nominations were approved, and the matter submitted to the Q. M. [Redstone.] The committee on the part of the women had been Dinah Wilson, Lydia Richards, Hannah Kelly and Margaret Kindley, and the women nominated were Dinah Wilson and Abigail Cleaver, who were approved in 6th month by the women's meeting, and the Q. M. was notified as in the

case of the men. It will be seen that Friends acted with great deliberation, as was proper. These appointments were for life, or during good behavior, and we may presume that they, and the members of the committee who nominated them, were chosen from the discreet and reliable members of the Meeting.

As a further recall of meritorious members I may say that for the time before 2, 1, 1807, other official positions were conferred as follows:

Clerk—(after Samuel Linton)—12, 13, 1804, Robert Furnas. 2, 10, 1806, Samuel Test.

Assistant Clerk—4, 12, 1804, and 8, 14, 1806, Robert Furnas.

Overseer—(after 10, 13, 1803)—9, 13, 1804, Isaac Perkins, William Walker.

4, 11, 1805—For "Lee's Creek," Jesse George and Jesse Baldwin.

7, 11, 1805—Asher Brown.

9, 12, 1805—For West Branch, Jeremiah Mote.

1, 8, 1806—For Caesar's Creek, Robert Furnas.

2, 13, 1806—For Caesar's Creek, Robert Millhouse.

4, 10, 1806—For Elk Creek, Jesse Kinworthy and Joseph Smith.

8, 14, 1806—For "Lee's Creek," Ennion Williams.

8, 14, 1806—For "Todsfork," Francis Hester.

9, 11, 1806—For "Lee's Creek," Phineas Hunt.

10, 9, 1806—Edward Kindley for Miami and William Williams for Clearcreek.

Representatives to Redstone Q. M.—(On several occasions none were appointed because no way to go appeared).

11, 10, 1803—Samuel Spray and Samuel Kelly.

5, 10, 1804—David Holloway.

11, 8, 1804—Thomas Perkins, John Smith.

5, 9, 1805—John Wilson, Phineas Hunt.

8, 8, 1805—Mordicai Walker, David Painter, David Faulkner.

5, 8, 1806—John Stubbs, Samuel Spray, John Sanders, Isaac Perkins.

8, 14, 1806—Asher Brown, Samuel Spray, Thomas Horner.

11, 13, 1806—Joel Wright, David Horner.

Recorder of Births and Deaths—9, 13, 1804—Robert Furnas.

Recorder of Marriage Certificates—9, 13, 1804, Robert Furnas, 5, 9, 1805, Levi Cook.

Ministry—7, 10, 1806—Samuel Spray's gift therein acknowledged.

6, 12, 1806—Charity Cook liberated to visit families.

10, 9, 1806—Jacob Jackson liberated to visit the m. m.'s branches.

By 2, 1, 1807, 82 men had accepted appointments on committees, ranging from one time to twenty-six times, and if all the appointments of each are added into one sum it makes 387.

Of all these

Samuel Spray had.....	26	Rowland Richards had...	8
Abijah O'Neall	22	Isaac Perkins	8
Asher Brown 19		George Haworth	7
Jehu Wilson	18	Samuel Test	7
David Faulkner	15	Samuel Packer	7
Mordicai Walker	15	Joseph Cloud	7
Samuel Kelly	14	Amos Cook	6
Robert Furnas	13	David Holloway	6
Edward Kindley	10	John Hunt	6
John Stubbs	10	William Walker	5
John Smith	9	Andrew Hoover	5
Isaac Ward	9	William Lupton	5
Jonathan Wright	9		

and each of the rest a smaller number.

These variations are owing to several causes—faithfulness, fitness for service, opportunities, place of abode, and the time of arriving in the country.

I find that men's minutes show, by the same date, (2, 1, 1807) about 1,867 accessions by certificate, and women accepted, of women and children, quite a number besides, of which men's minutes have no mention. Meantime very few took certificates away. Men's minutes show 30 applications for membership; nearly all of which were accepted, while on the other hand there were 17 disownments, mostly for out-going in marriage. There were about 21 marriages, and no doubt the births largely exceeded the deaths.

The large increase in membership which the above statements indicate was settled, not at Waynesville and its immediate vicinity only, but in several places in surrounding counties as well, and before the date aforesaid Miami m. m. had *indulged* ms. f. w. as follows:

First—One "for the Friends on Lee's and Hardin's Creeks," in Highland County, near the present Leesburg. It was granted 5, 10, 1804, and opened 5, 20, 1804. Merged later in Fairfield established m. f. w.

Second—One "for the Friends on Todsfork," at or near the present Center, granted 4, 11, 1805, and opened 4, 18, 1805, in the the present Clinton county, in territory then in Warren county, and so till 1810, when Clinton county was organized.

Third—One at "West Branch" nearly two miles s. s. w. of the present West Milton, in Miami County, Ohio—granted 5, 9, 1805, and opened 5, 23, 1805, about one mile west of the west branch of the Big Miami—i. e. west of Stillwater.

Fourth—One at "Elk Creek," near the present West Elkton, in Preble county, Ohio—granted 9, 12, 1805, and opened 9, 26, 1805. Merged later in the established m. f. w called Elk Creek.

Fifth—"Caesar's Creek"—granted 10, 10, 1805, and opened not far from the site of the present Caesar's Creek meeting house, on the n. w. side of the creek, about 7 miles nearly east of Waynesville, 10, 24, 1805. Merged later in the established m. f. w. of the same name.

Sixth—"Turtle Creek." At or near the location of the present Turtle Creek meeting house, in Turtle Creek Township, Warren Co, about 5 miles s. w. of Waynesville—granted 4, 10, 1806, and opened 5, 8, 1806. Merged later in Turtle Creek established m. f. w.

Seventh—"Clear Creek," "on the waters of Paint," three-fourths of a mile west of the present Samantha, in Highland County, Ohio—granted 7, 10, 1806, and opened 8, 3, 1806. Merged later in the established m. f. w. of the same name—Clear Creek.

Eighth—"Fall Creek"—for "the Friends of Fall Creek on the waters of Paint," in Highland Co., near the present Rainsboro—granted 9, 11, 1806, and opened 9, 28, 1806. Merged afterwards in Fall Creek m. f. w., established.

Ninth—"Union"—for "the Friends near the mouth of Ludlow's Creek," in Miami County, near Ludlow Falls, and on the west side of Stillwater—granted 10, 9, 1806, and opened 11, 2, 1806. Merged later in Union m. f. w., established.

The Friends in all these places soon called for established meetings, and got them, and p. ms. and m. ms. were rapidly set up. With the concurrence of Miami m. m., 12, 1, 1806, Redstone Q. M. established West Branch, Center and Caesar's Creek ms. f. w. and p. ms. with m. ms. at West Branch and Center. The preparatives were opened—West Branch, 1, 15, 1807, Center, 2, 4, 1807, and Caesar's Creek, 2, 5, 1807. The m. ms. were opened, West Branch 1, 17, 1807, and Center, 2, 7, 1807. The latter was composed of Center and Caesar's Creek Pre-

paratives, and was held alternately at the two places except on one or two occasions, till Caesar's Creek m. m. was opened, 5, 26, 1810.

The boundaries of Caesar's Creek and Center p. ms. (and the m. ms. were the same) — were recorded as follows:

1st., Caesar's Creek—"Beginning at John Haines' mill on the Miami, thence with the road towards Todsfork as far as the 8-mile tree, thence northwardly. On the N. W. the Miami to its head, and onward in the same direction." Was the mill of John Haines at Waynesville? If so the S. boundary coincided nearly with the present road from that place 8 miles toward Wilmington, the E. side was measurably parallel to the Miami, and the settlement of Friends near Old Town, and those on Massie's Creek and at Green Plain, were included, as subsequent occurrences testified.

2d—The boundary of Center m. m. was as follows: "Beginning at Morgan Vanmeter's and from thence with the road leading to Mad River." This is all there is of it. I take it that the S. E. corner of the included territory was at Morgan Vanmeter's. He was a very early settler in the county—Highland, quite early—now Clinton at that part—and lived just E. of Snow-Hill, across the creek, and about two miles N. W. of the present New Vienna. The place was well known in the early days. Roads began there and ran in various directions—one "towards Mad River" as aforesaid, and one called "the College Township road," through Cuba and near Clarksville, and on westward to the College Township in Butler county, and one "through Oakland and Waynesville in Warren county to Eaton in Preble county." I suppose the southern boundary of the Center meeting was quite convex outwardly, so as to take in Springfield Friends in and near the valley of Todsfork as far as Clarksville, and

terminated, somehow, at "the 8-mile tree" aforesaid. The east side took in the Friends at Grassy Run, (Bloomington) and those of Seneca, (Jamestown), and must have terminated in an acute angle in the eastern boundary of Caesar's Creek.

9, 7, 1807, Redstone Q. M. as in the cases foregoing, established Fairfield, Clear Creek and Fall Creek ms. f. w., and granted Fairfield and Clear Creek p. ms. and Fairfield m. m. The Fairfield meetings were at or near the site of the present Fairfield meeting house, about 1 mile, nearly south, of Leesburg aforesaid, except, that the m. m. alternated for a time, between that place and Clear Creek, near Samantha. It was composed of the two p. ms. aforesaid, of which Clear Creek was composed of Clear Creek and Fall Creek ms. f. w. The m. m. was opened 7, 18, 1807, and was the last m. m.—the 4th one—granted by Redstone Q. M. in the original limits of Miami m. m.

In 1807, upon the request of Miami, West Branch and Center m. ms. Redstone Q. M. presented to Baltimore Y. M. their petition for a Q. M., and Miami Q. M. was accordingly granted in 1808, composed of said m. ms. and Fairfield m. m., which latter had been established meanwhile, and the Q. M. was opened at Waynesville, Ohio, 5, 13, 1809, Representatives on the part of the men being present from the m. ms. as follows:

Miami—Isaac Pedrick, Asher Brown, John Stubbs, Nathan Stubbs.

West Branch—Benjamin Iddings, William Nail, Jeremiah Mote, Isaac Embree and Samuel Peirce.

Center—Jonathan Wright, Isaac Perkins, Samuel Spray, Henry Millhouse.

Fairfield—Josiah Tomlinson, Ennion Williams, Richard Barrett, Zebulon Overman.

Before 1828 other Q. M.'s were set up—viz.:

West Branch, set off from Miami Q. M. by Baltimore Y. M. in 1811, and opened at "West Branch" 6, 13, 1812.

Fairfield—Set off from Miami Q. M. by Ohio Y. M. in 1814, and opened at "Fairfield," Highland Co., Ohio, in 1815.

Whitewater—Set off from West Branch Q. M. and granted by Ohio Y. M. in 1816, and opened at Richmond, Ind., 1, 4, 1817.

Blue River—Set off from West Branch Q. M. and granted by Ohio Y. M. in 1818, and opened at Blue River, near Salem, Washington Co, Ind., 1, 16, 1819.

New Garden—Set off from West Branch Q. M. by Indiana Y. M. in 1822, and opened at New Garden meeting house near Newport, now Fountain City, Indiana, 1, 25, 1823.

Westfield—Set off from West Branch and Whitewater Q. Ms. by Indiana Y. M. in 1824, and opened at West Elkton, Preble Co., O., 3, 19, 1825.

Center—Set off from Miami Q. M. by Indiana Y. M. in 1825, and opened at Center, Clinton Co., O., 3, 13, 1826.

I may add that Ohio Y. M. was set off from Baltimore Y. M. and opened in eastern Ohio, in 1812, and Indiana Y. M. from Ohio Y. M. in 1821, was opened at Richmond, Ind., 10, 8, 1821.

Following the four m. ms. which united to compose Miami Q. M. as aforesaid, 34 other m. ms. were, by the same date set up, all descendents, so to speak, of Miami m. m., and one was transferred from Short Creek Q. M., thus making 39 all told. I proceed to give in Chronological order the names of the thirty-five, following each by the dates of its grant and opening so far as I have them, and the line of its antecedents, or ancestry, back to Miami m. m. then its location, and the name of the Q. M. which granted it, underscoring the latter in each case.

1. Whitewater—8, 12, 1809—9, 30. 1809—West Branch, Miami. Richmond, Indiana.—*Miami.*

2. Elk. 11, 11, 1809—12, 2, 1809. One step back to Miami. At or near West Elkton, Preble Co., O.—*Miami.*

3. Caesar's Creek. 5, 12, 1810—5, 26, 1810. Center, Miami. On the N. W. side of Caesar's Creek, about 7 miles E. of Waynesville.—*Miami.*

4. Mill Creek. 2, 9, 1811—3, 23, 1811. West Branch, Miami. On Mill creek, in S. W. corner of Monroe Tp., Miami Co., O.—*Miami.*

5. Fall Creek (Ohio). 5, 11, 1811—6, 22, 1811. Fairfield, Miami. "On the waters of Paint," near Rainsboro, Highland Co., O.—*Miami.*

6. Darby Creek (Later Goshen). 11, 9, 1811—12, 21, 1811. One step to Miami. Near East Middleburg, Zane Tp., Logan Co., O.—*Miami.*

7. Clear Creek. 11, 14, 1812—12, 24, 1812. Fairfield, Miami. Three-fourths of a mile westward of Samantha, Highland Co., O.—*Miami.*

8. Union. 12, 12, 1812—1, 2, 1813. West Branch, Miami. Near Ludlow Falls, Miami Co., O.—*Miami.*

9. Lick Creek. 9, 11, 1813—9, 25, 1813. Whitewater, West Branch, Miami. Three miles S. E. of Paoli, Orange Co., Ind.—*West Branch.*

10. New Garden. —, —, —— 3, 15, 1815. Whitewater, West Branch, Miami. Near Fountain City, Wayne Co., Ind.—*West Branch.*

11. Cincinnati. 2, 11, 1815—3, 16, 1815. One step back to Miami. Cincinnati, Ohio.—*Miami.*

12. Blue River. 6, 10, 1815—7, 1, 1815. Lick Creek, Whitewater, West Branch, Miami. Two miles

N. E. of Salem, Washington Co., Ind.—*West Branch.*

13. Newberry (Ohio). 11, 2, 1816—12, 2, 1816. Fairfield, Miami. "On lower East Fork." At or near present Martinsville, Clinton Co., O.—*Fairfield.*

14. Lees Creek. 2, 1, 1817—3, 5, 1817. Fairfield, Miami. Near Lees creek, about one and a half miles N. W. of New Lexington (Highland P. O.), Highland Co., O.—*Fairfield.*

15. Silver Creek. —, —, 1817—5, 10, 1817. Whitewater, West Branch, Miami. Two miles W. of Liberty, Union Co., Ind.—*Whitewater.*

16. Alum Creek (Not a descendant of Miami m. m.). Opened 10, 30, 1817 under grant of Short Creek Q. M. and transferred to Miami Q. M., which accepted it 8, 11, 1821. Ten miles S of Mt. Gilead and four miles E of Ashley, Morrow Co., O.—*Short Creek.*

17. West Grove. —, —, —— -2, —, 1818. Whitewater, West Branch, Miami. Three miles N. W. of Centerville, Wayne Co., Ind.—*Whitewater.*

18. Springfield (Ohio). 11, 14, 1818—12, 26, 1818. Center, Miami. It alternated, after the first two or three meetings, between Lytle's Creek and Springfield. Opened at Lytle's Creek, and was composed of Lytle's Creek and Springfield p. ms. Lytle's Creek, three and a half miles W. S. W. of Wilmington, and Springfield, on the N. W. bank of Todd's Fork, five and seven-eighth miles W. of Wilmington, both in Clinton Co., O.—*Miami.*

19. Springfield (Ind). —, —, —— 1, —, 1820. New Garden, Whitewater, West Branch, Miami. At or near Economy, Wayne Co., Ind.—*Whitewater.*

20. Driftwood. 7, 15, 1820—8, 20, 1820. Blue River, Lick Creek, Whitewater, West Branch, Miami. Eli Jay locates it in Bartholomew Co., Ind.—*Blue River.*

21. Honey Creek. 7, 15, 1820—9, 9, 1820. Lick Creek, Whitewater, West Branch, Miami. E. Side of the Wabash, in Vigo Co., Ind., about seven miles southward of Terre Haute.—*Blue River.*

22. Cherry Grove. 4, 7, 1821—5, 9, 1821. New Garden, Whitewater, West Branch, Miami. Three or four miles W. of Lynn, ten miles S of Winchester, Randolph Co., Ind.—*New Garden.*

23. Green Plain. 8, 11, 1821—9, 22, 1821. Caesar's Creek, Center, Miami. One mile N. of present Selma, Clark Co., O.—*Miami.*

24. Westfield. 12, 8, 1821—12, 26, 1821. Elk, Miami. About three and one-fourth miles W. N. W. of Camden, Preble Co., O.—*West Branch.*

25. Chester. —, —, 1823—4, 23, 1823. Whitewater, West Branch, Miami. At Chester, four miles N. of Richmond Ind.—*Whitewater.*

26. Milford. —, —, 1823—6, —, 1823. West Grove, Whitewater, West Branch, Miami. Near Milton Wayne Co. Ind.—*Whitewater.*

27. White Lick. 7, 19, 1823—8, 9, 1823. Lick Creek, Whitewater, West Branch, Miami. Jay says Mooresville, Morgan Co., Ind.—*Blue River.*

28. White River. 1, 24, 1824—2, 7, 1824. Cherry Grove, New Garden, Whitewater, West Branch, Miami. One mile E. of Winchester, Randolph Co., Ind.—*New Garden.*

29. Dover (Ohio). 8, 14, 1824—9, 4, 1824. Center, Miami. Four miles a little E. of N. of Wilmington, Clinton Co., O.—*Miami.*

30. Springboro. 8, 14, 1824—9, 25, 1824. One step back to Miami. It alternated between Springboro and Sugar Creek and was composed of two p. ms. with those names, the latter one and one-fourth miles E. S. E. of Centerville, Montgomery Co., O., the former at Springboro, Warren Co.—*Miami.*

31. Duck Creek. —, —, 1826—7, 27, 1826. Milford, West Grove, Whitewater, West Branch, Miami. At or near Greensboro, Henry Co., Ind.—*Whitewater.*

32. Fairfield (Ind). 7, —, 1826- —, —, 1826. White Lick, Lick Creek, Whitewater, West Branch, Miami. Eli Jay puts it in Morgan Co., Ind.—*Blue River.*

33. Vermillion. 7, —, 1826—9, 2, 1826. Honey Creek, Lick Creek, Whitewater, West Branch, Miami. On Vermillion river, in Vermillion Co., Ills., a few miles southward of Danville.—*Blue River.*

34. Bloomfield. 7, —, 1827 —, —, ——. Honey Creek, Lick Creek, Whitewater, West Branch, Miami. At Bloomingdale, Ind.—*Blue River.*

35. Arba. —, —, —— 2, 20, 1828. New Garden, Whitewater, West Branch, Miami. In S. E. corner of Randolph Co., Ind.—*New Garden.*

Beginning with Miami and continuing to about eighth month, 1828, there were, of indulged meetings, established ms. f. w. and p. ms., altogether about 220 if I have not blundered in counting.

Down to the same period the number of marriages accomplished under the care of the m. m. was 132.

About 100 persons became members on request and 175 were disowned, the latter chiefly for outgoing in marriage.

I have very much more information concerning the foregoing meetings, their subordinates and their members, of their labors in the interest of good schools and in the causes of peace, sobriety, human rights and fair dealing, and of their benevolent work in behalf of the Indians and Negroes, matters worthy of mention, but the limits of this paper forbid more at this time.

"HISTORY OF MIAMI MONTHLY MEETING "FROM 1828 TO PRESENT TIME" (ORTHODOX.)

ELI JAY, RICHMOND, INDIANA.

The topic assigned me, "History of Friends From 1828 to the Present Time — Orthodox," is, I understand, intended to embrace such Friends as trace their church lineage, through one or many steps, to Miami Monthly Meeting, established at Waynesville, Ohio, one hundred years ago. I shall therefore treat of the Friends, of the class designated, who have resided, or are now living, west and north of the Hocking and Ohio rivers, and who are now embraced in seven yearly meetings in the territory extending from these rivers to the Pacific coast.

In the beginning of 1828 all the Friends, in these limits, belonged to one yearly meeting, Indiana, opened at Richmond, Ind., in tenth month, 1821. In the year 1827 its members numbered 13,945. They were grouped in eight quarterly meetings, subordinate to which were nearly forty monthly meetings, and almost twice that number of meetings for worship. All these meetings were in southwestern Ohio, and eastern and southern Indiana; four of the quarterly meetings and the larger part of another being in Ohio, and three and the smaller part of the other in Indiana.

After the Separation in 1828 all these eight quarterly meetings continued to report to the Indiana Yearly Meeting, of which I am to speak, though several of them with much reduced membership; and all are still prosperous quarterly meetings. About the

same may be said of the monthly meetings, just alluded to, and, as far as I have information, not more than two or three were laid down as a result of the Separation, nearly all of them being active organizations at the present time in the orthodox branch of the Friends.

It is this body of the Friends thus constituted, at that time, that I am to briefly trace the history of through the intervening three-quarters of a century. Let us first consider their growth and expansion as to organizations, locations, and numbers. Perhaps it will be best, for our present purpose, to follow the line of development in the quarterly meetings. The first addition made to the eight, existing in 1828, which were Miami, West Branch, Fairfield, Whitewater, Blue River, New Garden, Westfield and Centre, was White Lick set off from Blue River Quarterly Meeting, embracing Friends in west central Indiana and opened in 1831. The next was Alum Creek taken from Miami for Friends principally in Logan and Morrow counties, Ohio, in 1835. This quarterly meeting, on its own request, became attached to Ohio Yearly Meeting in 1856.

Then in 1836 was the opening of Western, now Bloomingdale Quarterly Meeting, taken from the western part of White Lick. This was followed by the establishment of Spiceland Quarterly Meeting, at Spiceland, Ind., in the western part of Whitewater, in 1840, and the next year, 1841, Northern, now Fairmount, for the Friends in Grant county, Indiana, was set off from the northwest limits of New Garden Quarterly Meeting.

During the next seven years there was a great emigration of Friends to Iowa, and in 1848 Salem Quarterly Meeting, Henry county, Iowa, reckoned to be in the limits of Bloomingdale Quarterly Meeting,

Indiana, was established. This was followed by the opening of Union Quarterly Meeting in Hamilton county, Indiana, set off from White Lick, in 1849, and the establishment of Concord, now Thorntown Quarterly Meeting, in 1852, composed of monthly meetings from both Bloomingdale and Northern Quarterly Meetings. In 1854 a second quarterly meeting, Pleasant Plain, was set up in Iowa, taken from Salem, followed in 1858 by the opening of Red Cedar, now Springdale Quarterly Meeting, in Red Cedar county, Iowa, taken also from Salem, and, in the same year Western Plain, now Bangor Quarterly Meeting, in Marshall county, Iowa, set off from Pleasant Plain. This made eighteen quarterly meetings in Indiana Yearly Meeting. But the five quarterly meetings, Blue River, White Lick, Bloomingdale, Union and Thorntown, had requested for a yearly meeting of their own, which, after due investigation, being allowed by Indiana Yearly Meeting and approved by other yearly meetings, was opened at Plainfield, Ind., in ninth month, 1858, with the name of Western Yearly Meeting. This left thirteen quarterly meetings in Indiana Yearly Meeting. This number was increased by the establishment of South River, now Ackworth Quarterly Meeting, in Warren and Clark counties, Iowa, in 1860, set off from Pleasant Plain; and in 1862 the opening of Kansas Quarterly Meeting, now Springdale, composed of one monthly meeting belonging to Whitewater, Ind., and one belonging to Ackworth Quarterly Meeting in Iowa. These fifteen quarterly meetings were reduced to ten by the opening of Iowa Yearly Meeting in ninth month, 1863, composed of the five Iowa quarterly meetings, Salem, Pleasant Plain, Bangor, Springdale and Ackworth, at Oskaloosa, Iowa.

To the ten quarterly meetings now left in In-

diana Yearly Meeting were added Wabash, taken from Northern Quarterly Meeting in 1865; Walnut Ridge in Rush county, Indiana, in 1867, taken from Spiceland, followed by three quarterly meetings established in Kansas; Cottonwood opened in 1868, Spring River in 1869 and Hesper in 1870, and then Marion Quarterly Meeting in Grant county, Indiana, in 1872, taken from Northern or Fairmont Quarterly Meeting. In 1872, Kansas Yearly Meeting, the usual approval having been given, was also opened in the tenth month, at Lawrence, Kan., composed of the four Kansas quarterly meetings, Kansas or Springdale, Cottonwood, Spring River and Hesper, with a membership of 2,500.

Then followed the opening of the following quarterly meetings in Indiana Yearly Meeting: Winchester, from New Garden in 1874; Vandalia, in southern Michigan in 1887 from Wabash; Dublin, from Whitewater in 1888; Van Wert, at Van Wert, Ohio, from West Branch in 1889; Long Lake, now Traverse City, in northern Michigan, from Winchester, Ind., in 1892; and Eastern, by a division of Miami Quarterly Meeting, also established in 1892 to be opened in 1893, making eighteen quarterly meetings.

In 1892, Wilmington Yearly Meeting was opened at Wilmington, Ohio, with the usual approval. It was composed of the three quarterly meetings, Miami, Fairfield and Centre, having a membership of over 5,000.

Indiana Yearly Meeting is, at present, composed of fifteen quarterly meetings, fifty-seven monthly meetings and 140 meetings for worship. It has a membership of 20,483, being an average of 1,365 members to the quarterly meeting.

Time forbids tracing the development of the four yearly meetings that have been set off from, and

established by, Indiana Yearly Meeting and the two established by Iowa Yearly Meeting. Suffice it to say that Western Yearly Meeting has a membership of 15,230, in Indiana and Illinois, in sixteen quarterly meetings, the average to the quarter being 952; that Iowa Yearly Meeting has a membership of 11,280 in Iowa, Wisconsin, Minnesota, South Dakota, Nebraska and Colorado, in eighteen quarterly meetings averaging 705 to the quarter; that Kansas has 11,214 members in Kansas, Missouri, Oklahoma and Nebraska in thirteen quarterly meetings, averaging 862 to the quarter; that Wilmington has 6,273 members in Ohio and East Tennessee in four quarterly meetings, averaging 1,568 to the quarter; and that of the two yearly meetings established by Iowa Yearly Meeting, Oregon opened at Newberg, Ore., in 1893, has 1,662 members in two quarterly meetings in that state, an average of 831 to the quarter; and that California Yearly Meeting, opened at Whittier, Cal., in 1895, has 1,890 members in three quarterly meetings, an average of 630 to the quarter. This gives a total, in the seven yearly meetings, of seventy-one quarterly meetings, with a membership of 68,032, an average of 958 to the quarter, that have, in this branch, grown from Miami Monthly Meeting in the one hundred years just closed.

But mere numbers, in churches, whether of members or organizations, are of no great value. It is the Christian spirit that is the essential thing. What we are the most interested in knowing is, what have these thousands of Friends been doing the last seventy-five years that is worthy of record. Have they been fulfilling their high functions and discharging their sacred obligations as a branch of the Christian Church?

When the risen Christ stood on the Mount of Olives, ready to ascend to His Father, He told His

disciples inquiring concerning the coming of His kingdom, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and to the uttermost parts of the earth." I think, it is the truth to say that this enduement of power has been, in a commendable degree, with this branch of Christ's Church, and that in various ways, and according to their opportunities, the members have striven to witness for Him. Under this anointing many devoted ministers have humbly stood in their allotted places, or gone forth under an apprehended call of the Master, to witness for Him according to their capacity or their mission. And men and women, with this qualifying power have, in all the walks of life, illustrated, in the family, in their business, and in whatever station they have been placed, the law of justice, obligation, duty, and righteousness, thus giving evidence that they have been with Jesus, by following in His steps.

Meetings of worship have been regularly held throughout their limits in which the services, whether of the Spirit and in silence, or in vocal utterances, have been for the strengthening and encouragement of those attending; for the comfort and edification of those in distress and doubt; for the instruction and guidance of the ignorant and inexperienced, and for leading all into a fuller and better life, so that in humble dependence on the Heavenly Shepherd they have received the requisite qualifications for life's duties and responsibilities. Persons thus trained and disciplined come to esteem right living — righteousness and peace — more important than show and ceremony, and to be true men and women, in the sphere in which they are moving, whether it be regarded as a lowly or an exalted one, as the proper aim of life.

Those accustomed, like Friends, to believe in the

inspeaking voice of God in the soul, and in communion with the Father of spirits, may be expected to become thoughtful for people in general, as well as themselves, to seek after the best conditions of living for humanity everywhere, and to have their hearts expanded by a measure of that universal love that enables them to greet all mankind as brothers. Such are the Lord's freemen, whom the Son has made free, and are not slaves to prejudice, customs, or any narrowing, perverting things. The spirit of Christianity is the spirit of reform and improvement. No religious denomination has more fully exemplified the reform spirit than the Friends. Those who will carefully study the attitude of the Friends in regard to slavery, intemperance, and many other hurtful things will most certainly be convinced that a progressive improving spirit has always characterized them. Though generally regarded as a very conservative body, they have always shown themselves able to adapt themselves to the changes and improvements called for by the times. Said one a long time ago, "The times have changed, and we have changed with them." This, to a certain extent, is the law of our being. Hence it is not to be wondered at that the wonderful changes and improvements of the last seventy-five years, which we all exult in, have witnessed similar things in the Society of Friends and that in outward, surface things they do not seem to be as they were at the beginning of this period. Let us hope that amid all changes and fluctuations, in spirit and foundation principles they have not departed from the faith of the fathers.

In addition to the regular church work of the Friends, of whom I am speaking, in caring for their own household of faith and bringing others to Christ as the Savior of men, their efforts in other collateral work needs to be considered as an important part of

their history. And first we may note their care for inferior races as the Indians and Negroes. The work for the Indians begun and carried on by Baltimore and Ohio Yearly Meetings in the early part of the last century passed into the hands of Indiana Yearly Meeting at its organization in 1821. This was principally with the Shawnees, near Wapakoneta, Ohio, and was continued by our branch after 1828. These Indians, removing west, to the then Missouri Territory, in 1832 and 3, at their own request the work was resumed with them in their new home in 1837. It was continued there more than thirty years, or until the Shawnees left Kansas and became incorporated with the Cherokees, by a school for the education of their children, and by such religious, social and economic instruction as way opened for.

When President Grant in 1869 offered Friends the care of many Indian tribes, under the government, the Central Superintendency was assigned to Friends of our branch. The western Friends all joined heartily in the work, and all the nine agents appointed were from the western yearly meetings. When later Friends withdrew from their connection with the government, they still retained religious, missionary and educative work with some of the small tribes in Indian and Oklahoma Territories. At present they support ten mission stations amongst these Indians at their own expense. In all this work our Friends in the West have done their full share, and furnished most of the active workers in the field.

The care of the colored people has always been a marked feature of our Friends' work. Committees of the yearly and quarterly meetings had general care of those in their limits, including the education of their children, and their protection from the injustice they were subject to, on account of their color.

So successful were their labors that the committee of Indiana Yearly Meetings in 1863, which then included all the West, except Western Yearly Meeting, reported "That few or any colored children in their limits were without literary instruction."

At that time their work, under changed conditions, assumed a new character. The progress of the federal armies in our great civil war in the Mississippi valley had brought thousands of "Freedmen" into their lines, and in their destitute condition appeals were made to the benevolence of the North to come to their relief. Governor Oliver P. Morton made a special, personal request to the Friends in Indiana to take up this work and give the needed assistance. Prompt response was made by Indiana Yearly Meeting. A judicious committee was appointed to have charge of the work. Large contributions of money and needed supplies came in for the work, and many agents were sent to look after the welfare of these refugees. For several years this committee disbursed large sums of money and needed supplies through their agents in the field. As soon as their physical necessities were relieved, attention was given to schools and orphans' asylums amongst them. Lauderdale, Miss., and Little Rock and Helena, Ark., were the principal centers of the work. Later on Friends' work was carried on in connection with the Freedmen's Bureau to some extent. Their efforts finally centered near Helena, Ark., principally on land nine miles northwest of that city, which was donated for the purpose by a regiment of United States colored soldiers stationed at Helena, and in buildings which the soldiers erected on the premises. It was first an orphan asylum, but soon became a school, in which character it still continues, largely engaged in educating teachers for colored schools in the South,

having the name of Southland College, and is under the control of Friends of Indiana Yearly Meeting. It has an endowment of $35,000, $25,000 of which was given by an English Friend named George Sturge. Other yearly meetings have had work amongst the colored people in other locations.

In the settling of Friends in the West they gave early attention to the education of their children and the support of schools, good for that time. Usually the school house stood near the meeting house, and though it might be a log structure, it was well patronized by others as well as Friends. Before the days of free public education, these Friends' schools were of great service in their respective neighborhoods. Many of them furnished opportunity for more advanced education for those desiring it, and later became academies of considerable note and usefulness. Many such academies are still found in Indiana, Iowa and Kansas.

In addition to these there are now six colleges under the care of the seven yearly meetings before mentioned. Several of these are well established institutions and well equipped for their work as small colleges. Others were later in becoming established, but give promise of a successful career. There are probably more than 1,000 students now attending these colleges, mostly doing work in a college course, and I believe all have some endowment.

In all these yearly meetings the Friends are well organized in Bible schools on the first day of the week, which are well attended. They are doing much work in home mission lines among the destitute and unfortunate, visiting prisons, jails and county asylums for the help and encouragement of the inmates.

All these yearly meetings are engaged in foreign mission work, the fields of their operations being in Mexico, Alaska, Jamaica, Cuba, Palestine, Japan, India and Africa.

Much attention has been given by the Friends in these yearly meetings to the proper care of unfortunates and criminals amongst us, in the establishment of asylums, and in prison reform. Committees appointed for that purpose have done much valuable work in calling the attention of legislators and state officials to the need of reform schools for juvenile offenders, for the separation of the sexes in prisons and for rational and humane treatment of criminals in our penitentiaries. This is especially true in the state of Indiana, and, I doubt not, in some degree in other states where many Friends reside.

Many other matters of history might be mentioned in this connection, but time forbids.

Much might be said of the faults and shortcomings of this branch of the Friends. In the democratic constitution of Quakerism the authority rests in the whole membership. And the perfection of government is attained when what is done is the free and enlightened judgment of the whole, as near as possible. But when those occupying the position of leaders seek to carry measures by schemes and devices sometimes characterized as "wireworking," and press methods and changes, prematurely and unduly, the harmony of the society is often much marred, and its true life confused and deadened. In such ways changes have been brought about with injurious results. Persons of clear convictions and sound judgment have yielded to assumed authority rather than appear in opposition, while others who have not been able to fall in line have been set aside, because their convictions and judgments have not been sufficiently pliable. Hence there have come weakening of interest in the work of the Church and a tendency towards

withdrawals, divisions and separations, and it has become painfully evident that changes do not always indicate true progress.

Leaders of course there will always be, those whose superior ability and purity of character qualify them to guide and control. This branch of the Friends has had many such in the last seventy-five years, men and women who have held their positions by wisely and properly enlightening the understandings of associates, and thus influencing their action. Such are worthy of double honor.

The time for dinner having arrived, the last paper on the morning program was deferred until the afternoon. All in attendance were requested to register their names and addresses. Luncheon was served in the meeting house on the opposite side of the road, for which a nominal sum of 20 cents was charged. This was made possible because of the volunteer service of many young people, whose pleasant and cheerful ministrations contributed much to the success of the undertaking. The Presiding Officer, Seth H. Ellis, encouraged all to make good use of the noon hour in promoting all possible sociability. At one-thirty P. M., he called the Assembly to order and spoke as follows:

"I find it incumbent upon me to make a few remarks by way of welcome. We certainly, all of us, heartily welcome our home people who have left their homes and come in this morning, and all who have come from a distance to the old Mother-Church of Quakerism for all this country. Some of you are here for the first time for a great many years.

"In thinking over this matter, knowing that I had been asked to say a few words, I thought I would speak to some who could remember away back in the years gone by, when they were children here, little boys or girls, coming to this house or the one on the other knoll, with father and mother to meetings which were so richly enjoyed. We welcome you back to those early memories of childhood. Some of you have been told of this meeting place:

"'We have heard father and mother in their western homes, tell of the times when they used to come to meeting at Waynesville'—and you are glad to come to this place of which your parents have told you of the

meetings. You have taken occasion to come back and renew the old time feeling. Some of you left in young manhood and womanhood and went to the West, and became involved in the business of life, and you have to some extent, lost that child-like feeling which you used to have when you came with father and mother. You have felt glad to get back, and have the old memories of childhood renewed. We welcome you back to those associations. We are glad to welcome you to the trusting simple faith of your childhood days, that you had almost lost. It is our earnest desire that it may be made a time of great spiritual uplift. We trust that every one feels glad to be here, and I suppose every one *does* feel heartily glad to be present, and you may rest assured that the home people are glad you are here.

"May the Lord bless us and give us a good time that we will remember all the rest of our lives."

HISTORY OF MIAMI MONTHLY MEETING HICKSITE — FROM 1828 TO 1903.

(DAVIS FURNAS, WAYNESVILLE, OHIO.)

In giving a history of Miami Monthly Meeting it seems fitting to commence with a list of those who held important offices from 1828 to the present time.

The list of names will recall to memory many who were well known and stood high in the community, but are now almost forgotten.

From the records I learn that David Evans was clerk of said meeting in 1828. Then followed in the order given: Daniel Kinley, Samuel Silver, Jason Evans, James M. Janney, David Evans, George Barrett, David Evans, James M. Janney, Jesse T. Butterworth, James M. Janney, Jesse T. Butterworth, Davis Furnas, Aaron B. Chandler, Clarkson Butterworth and Aaron B. Chandler.

The following list of Elders includes the names of many valued friends: Amos Cook, James Hollingsworth, Thomas Bispham, David Macy, Samuel Gause, Mary Gause, Frederic Kinley, Moorman Butterworth, Elizabeth Satterthwaite, Sarah Macy, Abigail Cleaver, David Brown, Ruth Cook, Hannah Lukens, Rebecca Strattan, Noah Haines, David Brown, Edward Hattan, Rachel Hattan, Hannah L. Butterworth, James M. Janney, Anna Haines, Eliza Pennington, Solomon Gause, David Chandler, Mary Hinchman, Seth Furnas, Elizabeth Burnett, Fanny Butterworth, J. Woodrow Warner, Mahala Warner, Sarah Jane Chandler, Jesse T. Butterworth, Elizabeth A. Davis, Lydia E. Daniels, Zephaniah Underwood, Jabez Thorpe,

Stephen Burnet, Anna Kelly, Clarkson Gause, Mary Cook, Clarkson Butterworth, Thomas L. Frame, Elizabeth Frame, Elizabeth B. Moore, Elihu Underwood, Rebecca Daniels, Franklin Packer, Elizabeth G. Packer.

Overseers were appointed in order, beginning with Noah Haines and followed by a long list of names of members for that office.

Abram Cook and Margaret Kinley were the only recorded ministers in 1828 and there have been ten others in the Monthly Meeting laboring as they believed truth directed.

The above gives the working order in a general way during the past seventy-five years.

I will now endeavor to give a more particular description of the meeting as I have known it during sixty-five years, as I have been a constant attender during that time. My parents took me to meeting regularly during my childhood. My personal recollection goes back to about 1837. Then the gallery seats were well filled on both sides of the aisle, the men on one side and the women on the other, and during all that time — seventy-five years — meetings have been held without omission twice a week, and I have learned they were similarly held from 1803 to 1828, so that for one hundred years the members of Miami Monthly meeting have met twice a week for social worship.

The elder members were the O'Heals, Kellys, Cooks, Gauses, Browns, Evans, Kinleys, Whartons, Mills, Satterthwaites, Brelsfords, Strahls, Haines, Chapmans, Harveys, Wards, Chandlers and Barnetts.

As I remember those of sixty-five years ago they were scrupulously exact in dress and language. They claimed that the peculiar dress of that day was, to say the least, a partial safeguard to those who were

thus attired; that they would not indulge so freely in questionable practices as if they were not known by their dress and language to be Friends with the reputation of being sober and orderly citizens.

Any departure in dress or address was cause for concern and care and if the departure was persisted in the overseers visited them. There was no compromising with misdeeds of any kind.

All marriages were to be solemnized according to the order laid down in the discipline and if a Friend selected a companion who was not a member and was married other than by consent of the meeting, he must either acknowledge that he was sorry he had violated the order or be disowned, and members were also testified against for many other irregularities that were considered innovations. It seems to us of the present time a great loss to the society. In the course of time the rigid enforcement of the Discipline was somewhat abated and more leniency shown to those who stepped a little aside from the strict observance of the letter.

As the years rolled on many of the worthies passed into the great Beyond and some moved away until the members of the meeting following 1828 are all gone and many of their descendants, with the spirit of adventure prevalent among them, have gone to different parts and they may be found in almost every state between the Atlantic and Pacific oceans.

Many have lost the zeal of their fathers and have adopted the customs and manners of those with whom they associate. They have not time, as they express it, with all their modern conveniences and comforts, to attend meeting and participate in religious work as their ancestors with all their hardships and inconveniences did.

I have called the fathers worthies, because I do

not believe I ever knew, and I doubt if there ever was a greater number of persons associated together who were more zealous for the right, and who said to the world of mankind by their dress and language, lives and customs, we are Friends. About 1865 this meeting house, which was built in 1811, was remodeled and made more modern in appearance, and at that time a First day school was established and has continued without intermission, except about three months during the winter of 1878, to the present time. During the days of slavery the meeting was interested in the education and betterment of the free colored people and they also gave assistance in various ways to the Indians. They still help maintain two colored schools in the South and are doing what opportunity offers for the Indians.

They have been laboring all these years in the cause of temperance and reform and for peace and arbitration in the place of war and bloodshed.

But the zeal of the fathers does not seem to have descended to the children in the fullness. Many have become interested in other organizations, and have thereby lost their allegiance to much that their fathers labored for.

A pen picture of the older members as they sat in meeting, if faithfully given, would be interesting and you will parden me if I make the attempt.

My recollection when about ten years old was of well filled galleries where the men all dressed in the regular style adopted by Friends of that day, with their broad-brimmed hats on their heads during all the meeting hour, except when a minister arose to speak he laid his hat aside until he had delivered his discourse; and the women with their uniform style of bonnets and dress sat religiously quiet, except when one of them was exercised in the ministry she always

removed her bonnet. When any one appeared in supplication the whole congregation arose and remained standing, the men turning their backs to the suppliant and removing their hats until the prayer was ended.

The custom of rising in time of prayer was abandoned some twenty-five or thirty years ago. The dress of the elderly Friends was very uniform and as they sat in their usual places they certainly made a very interesting sight.

In conversation they were equally particular. One would never hear the expression, as we sometimes now hear it, we had a good meeting last Sabbath or Sunday. It would be last First-day, or else some one would feel a concern that our testimonies were being compromised in regard to plainness of speech.

Later, Friends have taken a somewhat different course believing more in the spirit than in the form. Yet the query is pertinent, is fidelity to truth and duty as zealously adhered to as it was by our forefathers.

My thoughts go back to the customs of those early days. I remember when there were no buggies for persons to ride in. The young men and women did not go buggy riding but they did go to meeting. How did they get there? Most of them went on horseback and some on foot. Well do I remember an old Friend who went regularly to meeting on horseback till he was past ninety years of age.

Some of the elder ones had carriages, or what they called carriages, no springs under the beds. We of to-day would call them jolt wagons, but they always found their way to meeting at a time, too, when the roads at certain seasons of the year were well nigh impassible; and they had a great deal of heavy work to do at home clearing away the forest with no labor saving machines as we have now.

One of the customs of those early days among the Friends if they had hired help was, when meeting day came in the middle of the week for all hands to quit work, saddle their horses and all go to meeting together. No time lost by the hired help.

There were hitching racks erected all over the lot where and above where the sheds are located at this time and I have seen hundreds of horses hitched to them on quarterly meeting days. Couples would come riding together each on a horse, and sometimes two on one horse. I have seen twenty or thirty couple in procession, all enjoying themselves.

If perchance one young lady rode to meeting alone it was the custom for some of the young men present to take her horse and hitch it, and after meeting he would bring it to the mounting place, and generally his own also, and after seeing her properly seated in the saddle he would accompany her home, merely for company you know. In my younger days the boys from five to fifteen years of age and sometimes older went to meeting in the summer time clad in homespun linen and barefoot, and what of them. Changing the words of Burns a very little we may say that

"Burdly chiels and clever hizzies
Were reared in such a way as this is."

Looking back over a period of sixty-five years and noting the changes in everything, but more especially in the members of Miami Monthly Meeting the query arises, are we of to-day with all the advantages of the present time, doing our work in a spiritual way better than did those of the primitive days and customs.

"WHAT QUAKERISM HAS DONE FOR THE RECOGNITION OF WOMEN."

MARY BATTIN BOONE, RICHMOND, IND.

[*Read by George R. Thorpe.*]

The history of women entered a new era with the rise of the Society of Friends, for they formed for themselves that which no other body of women had,—a public character.

From earliest ages women had been held in low esteem, various reasons being assigned for placing them on a plane inferior to men.

Three events in the history of Europe added importance to womankind, and paved the way for the recognition of their social, intellectual and business equality: The introduction of Chivalry made their physical welfare the care of men; weakness must be protected, and honor and humanity were characteristics of this institution. With the Revival of Learning came recognition of their mental abilities, and greater educational advantages were gradually permitted. Most important, was the introduction of Christian religion; "since all were equally accountable for their own actions, and God was no respecter of persons, so all, whether men or women, were of equal importance in his sight." By the abolition of polygamy women became the companions instead of the slaves of men.

Though Christianity did much for the elevation of women, it remained for the Friends as a religious body "to insist upon that full practical treatment and

estimation of them which ought to take place wherever Christianity is professed."

It was believed that the women of the Society had adequate capacities, and were capable of great usefulness, especially in the oversight of their own sex, therefore they were given a share in the administration of almost all the offices. One historian says: "No Church since the days of the Apostles has allowed them such great freedom in the Gospel, as has been allowed by Friends. Under their system all are equal, and Quaker women have repaid this greater liberty with an unsurpassed zeal and devotion."

George Fox wrote in his Journal: "God saw a service for the assemblies of women in the time of the law, about those things that appertained to His worship, and service, and to the holy things of his tabernacle; and so they in his Spirit see now their service in the gospel; many things in these meetings being more proper for the women than the men, and they in the power and wisdom of God may inform the men of such things as are not proper for them. For in the time of the law the women were to offer as well as the men; so in the time of the gospel much more are they to offer their spiritual sacrifices; for they are all called, both men and women, and all things that they do are to be done in the power of God."

When in 1666 George Fox was released after three years' imprisonment, he found the Society had greatly increased in numbers, and was in need of a closer organization; quarterly meetings had been established, and at least two Yearly Meetings, or General Assemblies held; the first Yearly Meeting was for religious purposes, the second one for business, and was attended by men only. From county to county George Fox traveled "setting up" monthly meetings for men and women "to take care of God's

glory, and to admonish and exhort such as walked disorderly or carelessly and not according to truth." In 1673 and again in '77 reference is made in Fox's Journal to the opposition to Women's meetings; women preachers were tolerated, since no man could tell through what channel the Lord might speak, and there was Scriptural precedence, but these dissenters denied any precedence for women's meetings; the earnest convictions of their leader finally prevailed, and when the Society became fully organized, women, the same as men, held Monthly and Quarterly meetings for the transaction of business, and were appointed elders and overseers; they were not, however, appointed as correspondents, arbitrators, legislators or on committees of appeal.

Wherever the Spirit led, they followed, though they suffered privations, imprisonment, severe punishment and even death.

Mary Fisher went alone from England to Adrianople to deliver a message to Sultan Mohammed, refused his offer of an escort and returned in safety. Anne Whitehead walked two hundred miles to the prison where George Fox and others were confined that she might minister to their wants. Rebecca Travers was another important minister, and one of the first appointed by the Society to care for the poor and afflicted.

The picture of ignorant, wretched women, without care for the present or hope for the future is called to mind by the name of Elizabeth Fry, through whose influence prison reformation was instituted. We need not repeat the story of Mary Dyar the only woman who suffered martyrdom in the United States. The number of women ministers was not large, but many more went about visiting the sick, and imprisoned,

distributing Friends' books and watching over the women of the congregation.

"The execution of these public offices could not but have an important influence on their minds. It imparted to them a considerable knowledge of human nature. It produced in them thought, foresight and judgment. It created in them a care and concern for the distressed. It elevated their ideas. It raised in them a sense of their own dignity and importance as human beings, which sets them above everything that is little and trifling, and above all idle parade and show.

"Their pursuits are rational, useful and dignified; and they may be said in general to exhibit a model for the employment of time worthy of the character they profess."

So wrote Thomas Clarkson nearly a century ago.

If a review of the past have no other effect, may it lead us to pause and consider whether we of the present generation are following that high ideal of character which was formed by our Quaker ancestors, who suffered and died for the principles which we now enjoy in peace and harmony.

"QUAKERISM AND SLAVERY."

MAY PEMBERTON, WEST MILTON, OHIO.

(This paper was not submitted for publication.)

"QUAKERISM AND THE ORDINANCES."

DR. ROBERT E. PRETLOW, WILMINGTON, OHIO.

Quakerism was an insurrection against the bondage of externals. It was a revolution turning men's hearts from systems back to sources.. It had in it the germs of the highest democracy. It proclaimed the equality of all men before God; and so did away with the special privileges of kingcraft and hierarchy. It leveled. But it did not drag down the king nor degrade the priest. It leveled by elevating men up to the level of kingship and priesthood — the high level where men may walk erect in the glad consciousness that they are the sons of God.

This elevation and emancipation of the individual has had many marked effects upon conduct in civil and religious life, but scarcely one which is more remarked upon, and for which the Quaker is oftener called upon to give his reasons than his attitude toward the so-called ordinances.

The ritualist points out to him that ever since Christ was baptised of John in Jordan water baptism has been practiced. The Quaker yields the point and further admits that it had been in vogue as a part of the Jewish ritual for fourteen centuries before John. The ritualist insists that the breaking of bread and passing of the cup has continued since that supper in the upper chamber. The Quaker grants his contention and follows its antiquity back to the early development of the passover supper.

But the early Quaker had the uncomfortable habit of asking himself and other people serious questions.

He had no more reverence for mere tradition than had his Master, the Man of Galilee. (Would his modern child were so). It was not enough for him that a thing existed. Ought it to exist? On what was it based? What was its purpose? What its effect?

Rome had already broken down under the weight of its own ritualism. The Reformation under Luther, and Zwingli, and Calvin had come. They had left the Romish church and most of the mass of ritual which it had preserved and created. But, like Rachel fleeing from the house of Laban, they brought with them in their exodus, some of the gods of the old order. They still insist on the priestly office, together with water baptism and the sacramental supper administered by priestly hands.

The fundamental Quaker doctrine of the priesthood of all believers made necessary a thorough reexamination of the grounds on which ordinances rested. Is the contention of the ritualist sound that they rest on commands of Christ? The Protestant churches are poor in ordinances as compared with Rome. But one beside water baptism and the supper has found foothold (and that but slight) among them —i. e. the custom of ceremonial foot washing.

A moment's consideration may be given this, chiefly for the light it may throw upon the others. (Jno. XIII. 12-15). "So when he had washed their feet, and taken his garments and sat down again, he said unto them, know ye what I have done unto you? Ye call me Teacher, and Lord, and ye say well; for so I am. If I then, the Lord and the Teacher have washed your feet ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you." Nothing could seem clearer or more mandatory if mere form has any place in Christianity. Yet with the exception of a

few insignificant denominations the whole Christian world agrees with the Quaker interpretation that it is not the specific act, but the spirit manifested that is mandatory. Not so great weight of scriptural authority, and that from Christ himself, can be cited for any other observance; yet none of the great historic churches incorporate it into their systems.

Why should it not have equal place with baptism and the supper? First. It was not a custom in general use at the time of Christ and did not have the weight of tradition behind it to give it sanction. Second. In its tendency it was thoroughly democratic, and did not lend itself to the designs of a ruling priestly class to perpetuate their power. We can only remark in passing that sacred mysteries have always been the most potent means, in the hands of the priesthood, of holding the masses under control. This explains much of dogma and of history.

Surely, if ordinances in the hands of a man are to determine the fact or character of our spiritual life the authority for those ordinances should be unassailable. If they are to be obligatory on the Christian church it must be shown that they are definitely commanded by Christ, or that they have in themselves a saving moral quality.

Are they commanded? What does Jesus say about baptism? (Mark 10:38-40)—Are ye able to drink of the cup that I drink? or to be baptised with the baptism that I am baptised with? * * And Jesus said unto them the cup that I drink ye shall drink, and with the baptism that I am baptized withal shall ye be baptized." This was long after the baptism of John and yet it is spoken of as existing and future. (Mark 16-16)—"He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (Matt 28-19) "Go ye therefore and

make disciples of all the nations, baptizing them into the name of the Father, and the Son and the Holy Spirit." (Acts 1-5) "For John indeed baptized with water but ye shall be baptized in the Holy Spirit not many days hence." (Acts 11-16) Peter quotes above. Three of these *cannot* refer to water as Christ's baptism, and in the other two it need not. Christ never used the word baptism where it *must* imply water, nowhere save in Matt. 28-19 and Mark 16-16 where it *could* by any possibility mean water, and nowhere where a spiritual interpretation is not the most obvious and natural.

John Baptist contrasted his baptism with that of Christ. (Matt. 3-11) "I indeed baptize you in water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit and in fire." So important is this contrast that all four of the gospels record it.

According to scriptural authority, Christian baptism is not material but spiritual. This baptism of the Spirit, as the Quaker understands it, is not so much an act as a state. It is in the present tense. When Jesus speaks of the essentials of salvation it is in the present tense. He that believeth and is baptized shall be saved. Not he that has confessed and has been baptized. So also Peter speaking of the true baptism (not the putting away of the filth of the flesh) says that it doth now save us. The baptism then is continuous and progressive. There is no spiritual life save as under the baptism of the Spirit our lives are hid with Christ in God. Because we are baptized into the name of Christ we have our justification. Because we abide in Him and the baptismal power of the Spirit continues to work in us we have our sanctification. Because through belief and baptism there has been born in us the new life, which is none other than the life of Christ in the soul, we grow in grace and bring forth first the blade, then the ear, then the full corn in the ear. And all this not because we have been baptized, but because we are baptized.

So the Quaker, because he finds his sufficiency in the immediately imparted spiritual reality, and because he finds no scriptural warrants for the continuance of the rite discards the ordinance of baptism.

Is there any better foundation for the ceremonial observance of the supper? There are five narratives of the last supper of Jesus with his disciples. Each of the four evangelists records it; as does also Paul in I. Cor. XI., Matthew, Mark and John give absolutely no hint of any injunction for a continued observance. The last two clauses of Luke XXII.-19 and all of verse 20 are in the practically agreed view of scholars a later interpolation. The accounts of Matthew and Mark read rather like a valedictory than an introduction. So every vestige of command fades from the gospels, and the sole authority left is the passage from Paul. Even this seems to be permissive and temporary as to observance rather than mandatory and permanent. This view is still further emphasized by the fact that John who wrote after the fall of Jerusalem is utterly silent as to the ceremonial features of the feast.

Much light is thrown upon the subject, however, both by a study of Paul, and by the words of Jesus himself.

One of the two pre-eminent ideas in all Paul's teachings is that of *fellowship;* fellowship with Christ, and with each other in His spirit. The word "fellowship" is used more by Paul than in all the rest of the Bible. His writings overflow with the idea. A sin against fellowship is, in his eyes, a cardinal sin. In

the light of this fact let us examine the occasion of his writing on the subject of the supper. The simple fellowship meal which had been the spontaneous expression of brotherhood in the early church had degenerated at Corinth into a riot of individualism. Gluttony and want were side by side. Each partook before others of his own supply, regardless of his brother's want, in flagrant violation of the spirit of fellowship. Here is what Paul denounces: "He that eateth and drinketh eateth and drinketh judgment to himself if he discern not the body." But what is the body? Again let Paul answer, "We are one bread, one body." Paul was evidently not concerned about the sanctity of a ritual, nor the lack of reverence for the elements of the eucharist, but about the existence within the church of cliques, and clans, and parties, and selfishness that nilitates against fellowship.

It is one of the ironies of history that this effort of the great anti-ritualistic apostle to put a check to disorderly and unbecoming conduct should be made the sole foundation for the greatest mystery ceremonial of all the ordinances of the historic church.

But the words of Christ are clearer still on that occasion at Capernaum when His disciples were perplexed over His statement, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." He removed all possible reference to rite or ceremonial. "Doth this cause you to stumble? It is the Spirit that giveth life; the flesh profiteth nothing; the words that I have spoken to you are spirit and are life."

By the words of Christ himself we are shut up to a spiritual interpretation. The material and the ritualistic are excluded. Quakerism then reverts to the philosophy of Jesus and of Paul and sees in *Love* the life-

giving blood of her Lord, and in *Fellowship* His Spirit embodied.

But why, accepting this high spiritual interpretation, and granting that these rites have no sufficient warrant in Scripture, should we not with others retain them as time-honored customs? Because they not only lack Scriptural warrant, but are at variance with the whole Quaker philosophy. Paul had to face the same problem among the churches of Galatia, and in the vehemence of his conviction wrote: "If ye receive circumcision, Christ will profit you nothing. Yea, I testify to every man that receiveth circumcision that he is a debtor to do the whole law. Ye are severed from Christ ye who would be justified by the law. Ye are fallen from grace. For we through the Spirit by faith wait for the hope of righteousness. For in Christ neither circumcision availeth anything, nor uncircumcision, but faith working through love." The whole question of ritual was here involved. The Christian religion is a religion of moral and spiritual power. There is no moral or spiritual quality in ritual. Dependence upon that which has no moral quality severs from Christ. It not only fails to save, but in so far as emphasis is laid upon it, it actually erects a barrier against the powers of salvation.

Quakerism protests against the ordinances, not that in themselves they are immoral or irreligious, but that they are unmoral and unreligious. The teaching of a rite tends to content the mind with the outward observance, and obscure from the hungering and thirsting soul the boundless wealth of the spiritual experience. But Quakerism was not and is not a mere negation. It is a bold and unequivocal proclamation of the spiritual kingdom of God, unencumbered and unobscured by the outworn ceremonies of dead systems.

In the entire disuse of ordinances Fox and his fel-

low-workers completed the work begun by Luther and his coadjutors; and made the longest forward step in the religious history of Christendom. They exhibited the nearest approach to a *realization* of the philosophy of Jesus Christ which nineteen centuries have seen.

That we have sometimes sought to form a ritual of our own, and taught as religion the cut of the coat, the style of the bonnet, the use of certain grammatical, or ungrammatical forms, and abstinence from the joyous expression of our souls in song, but illustrates the constant tendency of humanity to content itself on lower planes, and make to itself Gods on its own levels.

The Quaker philosophy which freed us from the traditionalism of ordinances will doubtless also be able to free us from our own traditionalism and set us before the world as a church which knows no other religion than obedience to the Spirit of God.

"THE INFLUENCE OF FRIENDS ON THE TEMPERANCE REFORM."

ESTHER PUGH, SELMA, OHIO.

In the very brief time allotted to me, in stating the growth of this work among Friends I almost exclusively confine myself to data obtained from the records of Philadelphia Yearly Meeting, for two reasons: I was able to obtain these, and the development in that Yearly Meeting was typical.

The echo of the footsteps of the first generation of Friends — the truly "early" Friends — had scarcely died away, the first valiant evangelists had scarcely ceased their labors when a Chinese wall was built about the church of their organization. The earnest missionary spirit was turned to quiescence, the demarkation between them and the world's people was so sharply drawn that they did not mingle with the world. Whilst thus keeping their skirts clean, they could make no inroads with the reforms and innovations of which the need was palpable and which they were competent to start and foster. Hence it is that my subject is well stated, the Influence of Friends. Influence is an indeterminate elusive quantity, generally the action of greater or less causes for a length of time. It is woven slowly of many tiny strands, as enlightenment and conviction grow but there is never a loss.

As Friends could not join with the methods of others they carried great questions simply among themselves.

Principles of human right and duty were discovered and applied in their own membership. They

cleared themselves of slavery, but little effort was given to those outside, except by example. Yet the utterances of Woolman and Benezet, the apostles of anti-slavery, show they had strong sentiment on the Temperance question and had not the wrong of holding fellow beings in bondage weighed so heavily upon the church of that date, the needs of work in this direction must have been pressed. But as its importance increased came the work that there will be no reproach among themselves. It is interesting to note that the first efforts were just about at the point of the U. S. government at control now, to advise against and prohibit the sale among Indians. In 1687 a committee was appointed to visit and advise an eminent minister who was a merchant, to caution him against selling rum to Indians or to Indian traders and the concern was carried to the Yearly Meeting, and the following minutes made there 1687, 6th mo. "The practice of selling rum or other strong liquors, to the Indians either directly or indirectly, or exchanging rum or other strong liquors for any goods or merchandise with them, considering the abuse they make of it is a thing contrary to the mind of the Lord, and a great grief and burden to his people and a great reflection and dishonor to the truth, so far as any professing it are concerned; and for the more effectual preventing this evil practice as aforesaid, we advise that this, our testimony, be entered in every Monthly Meeting book, and every Friend belonging to said meeting subscribe to the same," the first pledge of which I have been able to obtain trace, since the days of the Rechabites. There is one Monthly Meeting which has the record at that date, signed by forty-nine members.

Year after year the Yearly Meetings "advised" that none accustom themselves to vain and idle company, sipping and tippling of drams and strong drink

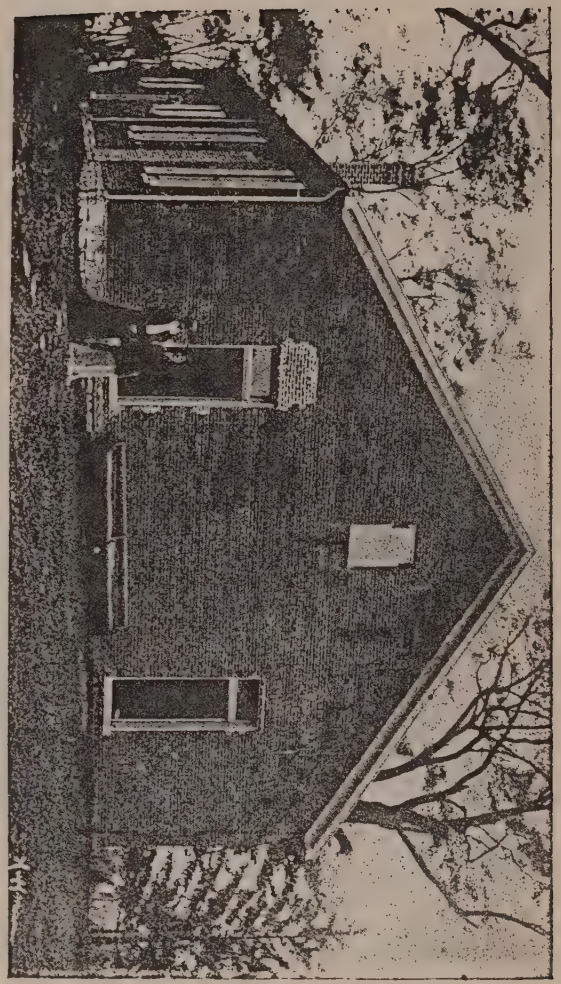
in inns or elsewhere. For though such as use the evil practice, may not suddenly be so far prevailed upon as to be drunk to the greatest degree, yet they often inflame themselves thereby, so as to become like ground fitted for the greatest transgressions. And some that have had the example of virtuous parents have, from such beginnings in corners, arrived to a shameless excess, to the ruin of themselves and their wives and families, and to the scandal of the holy name whereby they have been called." 1706.

In 1721 is a most remarkable minute, being far ahead of the times in its scientific aspect.

"It becomes the concern of this meeting to advise and caution all of our profession carefully to watch against this evil, when it begins to prevail among them in a general manner, or more particularly at occasional times, of taking it, the frequent use whereof, especially drams, being a dangerous inlet, the repetition and increase of them insensibly stealing on the unwary, by wantonness in the young and the false and deceitful heat it seems to supply the aged with; so that by long habit, when the true warmth of nature becomes thereby weakened and supplanted, the stomach seems to crave strong spirits even to supply what they have destroyed." In 1736 the advice was very pointed on giving spirits to children and year by year the utterances grew in intelligence and strength and comprehensiveness. The subject of giving "drams" at vendues was strongly spoken against and followed up till there was a state law passed forbidding the use on such occasions. All through the 18th century the queries grew more pointed, never, however, reaching total abstinence, perhaps all walked as fast as they could. The minute of 1777 was a decided gain, a point from which to reckon. "This meeting is engaged to exhort and admonish Friends to use great caution in that of dis-

tilling or encouraging distillation or using distilled liquors of any kind and in regard to the practice of destroying grain by distilling spirits out of it, it is the sense and judgment of this meeting, that practice ought to be wholly discouraged and disused among Friends and that Friends ought not to sell their grain for that purpose nor to use or to partake of liquors made out of grain. Considering the difficulty and the snares, both to our young people and to others, which are attendant on that of keeping houses of public entertainment, beer houses and dram shops, whereby the reputation of Truth has greatly suffered and in some places the children and families of persons concerned herein, have been brought into disgrace and loss, both spiritually and temporally, it is the united sense and judgment of this meeting that Friends ought not to give way to the desire of outward gain arising from such employments, but keep themselves clear thereof by attending to the pointings of pure wisdom." But the matter had reached the point of "moderation" in medicinal use, which was a long goal.

In 1788 dealing in liquors was made a disownable offense in New England Yearly Meeting. In 1788 the minute of 1777 in Philadelphia was endorsed and recommended. In 1794 these advices of 1777 and 1788 were very emphatically reiterated, with penalty affixed for neglecting the provisions thereof, "that they should not be employed in the service of the Church, nor should their contributions be received for its service." Thus the new century began far in advance of the 18th and its utterances give no quarter to moderation and all that ilk and the church was really cleared and we know how dereliction would shock us now. And an aggressive spirit developed. A little later it was a friend in Ireland, William Martin, who urged upon Father Matthew to take up the



FRIENDS MEETING HOUSE, BRITT, IOWA

cause of total abstinence. "Oh, Theobald Matthew, if thou would but take the cause in hand," he begged again and again, till heart and conscience were taken and thus the man was captured. He held solemn vigil and laid the case before the Lord till he was convinced of his call and then he led the Roman Catholic total abstinence movement. The estimate is that 5,000,000 signed the pledge under his ministration. In the first month in Ireland there were 200,000 signers.

It was a Friend, Joel Stratton, who first moved John B. Gough and who staid by till he was established. In the campaign in Kansas David Tatum was a host as a leader. In 1880 Elias Jessup polled 30,000 votes for Governor of Iowa, thus forcing prohibition to the front so that in 1882 the prohibitory amendment was carried by a majority of 27,000.

When that remarkable, that most distinctly divine call came for women to arouse to the help of the Lord against the mighty, the Quaker women recognized it and volunteered for the war. Everything of tradition, of education, of time-honored beliefs of the application of the old doctrine of the direct call of the spirit reached us and we realized our part. Friends have been of the steadiest and most persistent workers in the W. C. T. U. and the brethren have been true brothers-in-law. Nineteen of our membership have been State W. C. T. U. Presidents, many of these for a long series of years, and many others prominent in the organization, not now in membership with us, had received their training in the Quaker church. And this proportion is very large when we consider our small number. Friends have been valued and valuable workers in the W. C. T. U. in every position in which they have been placed. For the last eight years a Friend has been President of the National Temperance Society;

for many years a Friend, Aaron Powell, wrought valiantly with that Society with tongue and pen.

And to us, the smallest of the tribes of Israel, has been committed the calling of an Interdenominational Conference of religious bodies to consider this tremendous question, and this call is meeting with ready sympathy and thus will be another great effort to drive the drink traffic from the land.

But I must retrace a little in the list of heroes. In 1774 Anthony Benezet wrote a pamphlet, antedating Dr. Rush by eleven years, of which the title was, "The Mighty Destroyer Displayed in some account of the dreadful Havoc made by the mistaken use as well as the Abuse of Distilled Spirituous Liquors." Nor must we forget the Quaker ancestry and the Quaker training of Dr. Rush and Neal Dow. One of the great examples of influence was when Dr. Rush put forth his tract in 1785, the first real effort made to bring the question of temperance to the front, it produced a most tremendous effect, so much so that 1785 is the date from which this reform counts.

BIOGRAPHICAL SKETCH OF JOEL WRIGHT.

JESSE WRIGHT, SPRINGBORO, OHIO.

In the preparation of this brief biographical sketch of Joel Wright, I have devoted but little space to his intimate private life, confining myself mainly to his connection with, and his services in behalf of the Society of Friends, and I have kept in mind the fact that this occasion is not a family reunion, and so have omitted a genealogy of the Wright family, making only brief mention of Joel Wright's parents, John and Elizabeth Wright, and a bare reference to his (Joel's) immediate family, his wife and children.

In the spirit of Cromwell's injunction to the artist who was painting his portrait, I have endeavored to avoid everything that might seem like panegyric, leaving the character of the man to be inferred from such incidents of his life as are here recorded.

Joel Wright was born sixth month, 1750, in Menallin township, York, now Adams, county, Pennsylvania. His father, John Wright, and Elizabeth his wife, emigrated from Castleshane, County Monaghan, Ireland, to Pennsylvania, sometime during the three years from 1737 to 1740.

Of John Wright, the records tell us nothing especially noteworthy, though there is evidence that he did not come over in the same ship with William Penn. Some of his descendants of the present generation lay much stress on the fact that he was not born in Cork or Tipperary, but that his family belonged to a colony of Friends that emigrated from England to the north of Ireland about the close of the seventeenth century.

We may put it this way, John Wright was of good old English stock, somewhat modified by Irish environment. Joel Wright was the youngest of ten children, five born in Ireland and five in America.

That he made the most of the limited facilities for obtaining a good education that were accessable to him is evidenced by the fact that he taught school for many years and was considered so competent as a surveyor, or, civil engineer as we say now, that he was commissioned by the state government of Ohio to survey and plat the Capital at Columbus. In the year 1798 a committee consisting of Evan Thomas, George Ellicott, Joel Wright and Rees Cadwallader was appointed by Baltimore Yearly Meeting to visit the Wyandott Indians at Upper Sandusky in what is now Wyandott county, Ohio, to confer with them as to the best means to be employed by the Society of Friends for the benefit of those Indians.

Gerard Brooke, Andrew Ellicott, Jr., and Philip E. Thomas, by consent of the committee, accompanied them on the trip. Joel Wright kept a diary of their journey from Pipe Creek, Maryland, to Upper Sandusky. Soon after they started on the return trip he was taken sick and the homeward journey was much retarded by his illness. The incidents of the trip are taken partly from the diary kept by him (now in possession of one of his descendants) and partly from an account of the journey written by one of the Friends that accompanied the committee and which will be found in Friends Miscellany for tenth month, 1835.

On the ninth of fifth month, 1799, the party started from Pipe Creek, Maryland, on horseback, on the journey, a large portion of which was through an unbroken wilderness. Rees Cadwallader was not with them at the start, but joined them later.

Nothing of special interest is noted until their arrival on the eighteenth at Georgetown on the east bank of the Ohio river. On the twentieth they crossed over and for six or seven days made slow progress, the streams, small tributaries of the Ohio and the Muskingum, were so much swollen by the heavy rains that they could not be forded, so they felled trees in such a way as to make footbridges and made their horses swim over. As Joel Wright's diary relates, "We felled the trees with our tomahawk." Tomahawk is written plainly in the singular number.

On the evening of the twenty-sixth they camped on the banks of the Tuscarawas and the next morning two Indians came over from the Moravian Mission called Goshen and took the party and their baggage across in a canoe.

The Moravian Indians and their pastor, Seizberger, treated them with much civility. Up to this point Joel Wright had no doubt been a competent guide, but before venturing farther they employed an Indian guide, Joseph White-eyes, to pilot them from Goshen to Upper Sandusky. With an Indian added to the party we may be very sure that there was a corresponding increase in the number of tomahawks.

About noon of the twenty-ninth they reached Killbuck creek and found a very deep and strong current. In less than three hours White-eyes had a bark canoe ready to carry them over. On the thirty-first they came to an Indian path leading from Pittsburg to Upper Sandusky. They encamped for the night near the home of a French Canadian who had an Indian wife and kept some goods to trade with the Indians.

On the third of sixth month they reached the Sandusky river, the banks of which they followed ten or twelve miles, to Upper Sandusky, the end of their

long journey. Here they found that circumstances were not very favorable to their mission. Chief Tarhie was very drunk on the day of their arrival and "many of the Indians"— to quote the diary —"had been, for a considerable time, intoxicated with strong drink." But by the morning of the fourth many of them had sobered off, and Chief Tarhie was in a condition to receive them, which he did in a friendly manner, and immediately summoned a council of the chiefs to hear what the Friends had to say. He was greatly pleased when he learned the object of their visit, but the grand council, which the committee had traveled so far to attend, did not meet for two weeks and Chief Tarhie was not authorized to make any definite arrangements previous to that time. The Friends decided that as their stock of provisions was running low and the Indians had very little to spare, it would not be prudent for them to wait until the meeting of the grand council. So about four o'clock on the afternoon of the fourth they started on the return journey.

The hardships to which they had been exposed, together with bad water and an insufficient supply of food had reduced them all to an emaciated condition and Joel Wright was quite ill. They concluded to return by a different route, aiming to reach some of the settlements that had recently been made on the Scioto. On the evening of the seventh they reached Franklinton on the banks of the Scioto, where an infant colony was building houses, none as yet were enclosed, but the party was received with great kindness and supplied with such provisions as they needed. They remained here a few days to rest and recruit. Joel Wright being too sick to travel on horseback, a canoe was hired and he and the writer of the journal from which this account of the return journey is taken, descended the Scioto to Chillicothe, where they arrived

on the night of the tenth. Here they remained until the fourteenth, then started by the nearest practicable route across Southeastern Ohio to Wheeling, which they reached on the twentieth. From that point to their homes in Pennsylvania and Maryland, the journey seems to have been an uneventful one. It is difficult for us in these days of vestibuled limited trains to appreciate the hardships and exposure incident to a journey of twelve hundred miles on horseback, of which at least three hundred miles was through an unbroken wilderness, inhabited by savages and wild beasts.

Excepting Friends, people at that time, more generally than to-day, accepted the idea that "A good Indian is a dead Indian," and there were no doubt many, even among Friends, who raised the question whether any amount of good likely to be accomplished by a mission like this could justify the sacrifice. We may be sure these Friends had no misgivings, and in that they had their reward.

In the capacity of surveyor, Joel Wright made several trips across the Allegheny mountains about the close of the eighteenth century, surveying large tracts of land in the valleys of the Muskingum, Scioto, and Miami rivers, and particularly in what was then called the "Miami country," with which he was so well pleased that he located in Waynesville early in the year 1806. As shown by the meeting records his certificate from Pipe Creek Monthly Meeting in Maryland to Miami Monthly Meeting was dated third month, fifteenth, 1806, accepted sixth month, twelfth, 1806. He seems to have been active in the business of the Quarterly Meeting which was established fifth month, thirteenth, 1809. His name appears on the minutes of the Quarterly Meeting as a member of many of the committees, and as the names of many

of his colleagues on these committees may interest some who listen to the reading of this sketch, I will quote from the minutes as follows:

Eighth month, twelfth, 1809, Joel Wright was made one of the representatives to the ensuing Yearly Meeting at Baltimore, with David Ballard, Henry Steddom, William Walker, Isaac Perkins, Mordecai Walker, Jonathan Wright, Jr., Joseph Cloud and Joshua Ballanger.

Eleventh month, ninth, 1811, he and Benjamin Hopkins, Samuel Teague, Samuel Brown, Jonathan Wright, Benjamin Farquhar, James Hadley, Jonathan Saunders, Thomas Roberts, Joshua Pickett, Thomas Talbott, Richard Brown, Robert Furness, Samuel Spray, Enoch Pierson, Henry Yount, Josiah Tomlinson and Walter Kennedy, were appointed a committee to prepare a memorial concerning "Our beloved Friend, John Simpson, deceased." This big committee prepared a memorial and it was submitted to the Quarterly Meeting second month, eighth, 1812. It was considered too lengthy and was referred to Joel Wright, Samuel Spray and Benjamin Hopkins for abridgement. It is to be hoped that this committee used the blue pencil with discretion.

Joel Wright lived in Waynesville many years before his removal to Springboro, where he spent the closing years of his life. While living in Waynesville he was occupied in teaching school, surveying and buying and selling land. A brief notice of some of the real estate transactions to which he was a party may be of interest as showing the difference in prices of land at the beginning and the close of the nineteenth century.

In the year 1807 he and Abijah O'Neal bought of J. Macher 1,040 acres of land for $1,500.

In 1808 he bought of Abijah O'Neal 285 acres for $410.

In the same year he sold to David Pugh, Benjamin Evans, Isaac Mills, David Harner, Samuel Test and Benjamin Hopkins, trustees, outlot No. 14 in Waynesville, "for the purpose of a meeting place, graveyard, pasture lot, or such other purpose as they may apply it to," consideration $80.

The trustees gave bond in the sum of $10,000 that they would, on the requisition of the Monthly, Quarterly or Yearly Meeting, as the case might be, give a good and sufficient deed for this property to such persons as the Meeting might direct.

On this lot was built several years later the house now occupied as a meeting house by Hicksite Friends.

Joel Wright was one of a committee appointed by the meeting to examine the title to the land bought of him by the meeting. The committee no doubt made a careful examination of the county records and Joel Wright as chairman could cheerfully report to the meeting that the title was all right.

In 1819 he sold to Noah Haines, Frederic Stanton, John Worrel, Thomas Swift and John Satterthwaite, trustees for the public burying ground at Waynesville, a tract of land for a public burying ground forever and for no other purpose whatever, consideration $30.

Fearing that I may trespass on the time of those who follow me, I will close with a brief reference to some features of Joel Wright's private life.

He was married about the year 1773 to Elizabeth Farquhar, daughter of William and Ann Farquhar, of Pipe Creek, Maryland. Their children were Ann, Allen, Rachel, Jonathan, Israel and Elizabeth. Elizabeth, the wife, died at Pipe Creek, Maryland, sixth month, twenty-fourth, 1805.

In 1814 he married Ann Bateman of Springboro, Ohio. She survived him many years, dying in 1842.

Some of you may have a pardonable curiosity to know how he appeared as he went about among his friends and neighbors in Waynesville and Springboro. He was about medium size. He continued to wear, as long as he lived, the costume that is familiar to us in pictures of revolutionary worthies, long surtout, long waistcoat with flaps over the pockets, knee breeches with silver buckles, low-cut shoes with silver buckles on the instep and a broad-brimmed beaver hat. During the last few years of his life he was a marked figure as he walked the streets of Springboro, the only man dressed in this costume of a bygone generation.

A full length picture of him would be a relic highly prized by his descendants, but even if photography had been in vogue at the time, I think that a snap shot would have been the only chance for a picture of Joel Wright. In common with many Friends of his time he would probably have looked upon the startling novelty in portrait making as a vanity of vanities.

He died at Springboro, Ohio, first month, thirty-first, 1829, in his seventy-ninth year. He had lived a long, busy, and it is not too much to say, useful life.

BIOGRAPHICAL SKETCH OF ROBERT FURNAS.

(MARY F. FRAME, WAYNESVILLE, OHIO.)

In a little village in the extreme northwestern part of England stands the meeting house in which were married John Furnas and Mary Wilkinson.

Soon after their marriage they embarked for America, landing at Charleston S. C., some time during the year 1762. In this beautiful Southland at a place called Bush River, they commenced their early married life. As years went by seven children were born to bless their home. Robert, the subject of this sketch, was their sixth child. He was born June 27, 1772. Very little seems to be known of his childhood and early manhood, save at the age of five years he was left fatherless, and when ten years old his mother died, leaving the eldest brother, then seventeen years of age, as head of the family. And no doubt it was under his care Robert grew to manhood. Belonging to the same quarterly meeting and in the same part of the country, lived a young woman by the name of Hannah Wilson, whose qualities and general appearance seemed to have pleased Robert's fancy, for in the year 1796 they were married by the beatuiful ceremony of the Society of Friends under the care of Cane Creek Monthly Meeting. Not far from the place where they were raised they began making a home for themselves. About this time, owing to the agitation of the slavery question, Friends began to look around for some other location for a home, and "fortunately in the providence of God the fitting location was being prepared." The territory

north of the Ohio river having been by the Continental Congress dedicated forever to freedom and the disturbance with the Indians having been closed by "Wayne's Treaty" with them at Greenville, Ohio, the southwestern part of the state was considered safe for settlement. Thus the emigration of Friends began, and in the year 1802 Robert Furnas came to this part of the country on horseback to consider the possibilities of making this a home for himself and family. It took six weeks to complete the journey.

Finding this a good land and having decided upon a location, he returned to South Carolina and began preparations for the removal.

Some time during the next year with his wife and three small children, the youngest but six weeks old, they left the land of their birth, and many anxious friends for their long journey over mountains, across rivers and through unbroken forests, until they reached their destination, which was about three miles up the river from our now beautiful village of Waynesville, which consisted then of but a few log houses.

He was a blacksmith by trade, but a man who could turn his hand to most anything. There being no physician in the neighborhood he was frequently called upon to act as physician and surgeon. He also wrote wills and contracts of different kinds, for which he refused remuneration.

Being ready in conversation, a bright mind and a face that spoke of peace with God and man, with an interest in the common things about him, he was good company for old and young. Especially did boys love to linger near him and listen to his accounts of adventure and receive his loving counsel and tender admonitions.

Above all he did not neglect the spritiual part of his nature, but early in life interested himself in

the work of the Church. He was one of the first clerks of Miami Monthly Meeting, and was often called upon to help decide matters of great interest to the church.

It has been said of him he was neither forward nor contentious, but when a question of great moment was to be decided by the church he listened until most all had spoken, then deliberately gave his judgment, which carried such weight with it no farther discussion was needed.

He sat at the head of Caesar's Creek Meeting for many years, attending its meetings twice a week, so long as his physical strength would permit. At one time a grandson made a calculation that the distance traveled by him to and from his meeting would be more than the distance around the globe.

Promptness was one of his strong characteristics. On one occasion he could not find his hat, and rather than be late to meeting went without it.

He was very plain in his dress and address. When a new hat was purchased he always took off the band and twisted it before replacing it, the general supposition is he thought it much plainer that way. He was indeed a remarkable man.

Having lived with his devoted wife for over sixty-seven years, reared a family of eleven children seeing them comfortably settled in homes of their own, finally at the advanced age of ninety years, loved and respected by all, he passed peacefully from works to rewards.

After reading the above, the writer exhibited a beaver hat (the head-dress of women Friends, preceding the plain bonnet), worn after coming to Waynesville, by Hannah Wilson Furnas, wife of Robert Furnas. The hat is now the property of Hannah Mills, the only surviving member of their family now in her eighty-seventh year.

Mary Frame also stated that the wedding dress was still in existence and that the wedding hat was similar to the one exhibited except that it was of fur.

Davis Furnas gave an interesting reminiscence of one of his ancestors, who, with a companion, was captured by pirates.

When nearing Algiers he determined to escape by swimming to shore from a long distance out. It seemed impossible of accomplishment, and his companion begged him to desist, but he succeeded in the attempt, although fired upon by the pirates many times.

Old memories were stirred to such an extent that more or less confusion was occasioned, and the remarks that were made could not be heard.

An interesting feature was the number of very aged persons that were present, whose infirmities were almost forgotten and whose faces glowed with animation as they lived over again the scenes of long ago.

——EVENING SESION.——

TREND OF MODERN THOUGHT TOWARDS QUAKERISM.

(BY JONATHAN B. WRIGHT, HARVEYSBURG, OHIO.)

Theology is a progressive science. Every step of its progress is at the cost of toil or sacrifice or blood. The world wheels slowly towards the light. The time comes tardily on, when the "kingdoms of this world shall have become the kingdoms of our Lord and of His Christ."

The fact that the essential principles of Quakerism are one by one coming to be accepted by the world, does not prove that the early Quakers discovered the absolute Truth, or had any monopoly on Revelation: for they did neither the one nor the other. But it does prove that the early Quakers, in spite of many mistakes and much human infirmity, made some marvelous discoveries in the line of Truth, and by virtue of these discoveries, forged ahead of their age, two centuries or more: and the belated world is but now coming up with them. Ah! what a pity it would be, if the world coming up, would have to discover that any of us are wrapped up in mere verbiage, and names and externals, and are strangers to the true inwardness of our inheritance.

Had we the time, it would be interesting to inquire how they came to learn so much of that which is eternally true. The answer would be found, partly in the needs of their time, partly in the men and women who were the leaders of the movement, and

especially in the one man first and foremost in the Quaker movement.

It may be said that, in George Fox, God found a man well fitted to become the instrument of renewed and widened revelation to the world. His pious training, his serious disposition, his native piety, his great earnestness, and his absolute honesty fitted him to become the oracle of God. His nature was one of marvelous depth, and he came to have an intensely real and vital experience of the life of God in his soul. He was a close observer of men, and possessed a keen discernment of spirit, and a quick wit that made him more than a match, any day, for the dilletante priests and the time-serving justices who sometimes crossed swords with him. He was remarkably free from the prejudices of systematic theology. He was a constant and careful reader of the Holy Scriptures, and he studied them under the conscious guidance of the Spirit. His thought was broad and practical and judicious. His judgment was well balanced, but he did not depend upon his own judgment alone: but he sought the spirit-illumined counsel of his associates. For the Quaker movement did not depend on Fox alone. He gathered about himself a band of men and women like himself, and they sought the light unitedly. And these associates of his, Penn, and Barclay, and Pennington, and many others were men of strong character, rugged honesty, and keen good-sense.

These men were not free from error; but they recognized the fallibility of human judgment, and sought the united wisdom of the Church — not a Church that depended for authority on apostolic succession, but on the Unction from on High.

They were guided into the truth because they went back reverently to the oracles of God, and sought

to interpret them by the illuminating influence of the Spirit that had inspired them, instead of by the aid of scholastic logic.

They were guided into the truth because they had let the Spirit come into their souls with sin-destroying power. The crookedness, and the prejudice that rebellion against God brings, had been swept away, and a child-like teachableness had taken their place. They had obeyed from the heart, and so were enabled to go on to know the Lord. They had faithfully done the will of God and so were able to know of His doctrine. They were mellowed and ripened by the turning and overturning of the Lord's hand upon them. His dealings with them in their own individual experience were such as to make them magnify the name of the Lord. Their own experience of God opened their understanding to behold marvelous things in His character and in His Law.

They suffered bitter persecutions, but these had the two-fold effect of sifting from their numbers the hypocrite and the irresolute, and of reinforcing the faith of the faithful.

They were sometimes troubled with fanaticism, but they had too much of the ballast of truth to be much disturbed by it.

They were so practical in their religion that it clothed itself in deeds, rather than in theories, and their deeds were those of mercy and long-suffering and love. While their first thought was to be true to the light and do their present duty, they so clearly saw the needs of humanity, and the remedy for its wrongs, that they almost invariably became reformers, and there is scarcely a phase of moral or social reform in which the Quakers have not been pioneers.

They taught positively, that God would so keep his children that they could lead lives free from sin,

and many seem to have lived in daily accord with their doctrine. Their purity, their honesty, their kindliness, their sturdy integrity, and most of all their love for one another, made them seem worthy to be called the "friends of God."

These are some of the reasons why the Quakers learned so much of the truth, and why they have exercised an influence in the world for good, out of all proportion to their numbers.

Let us now consider the thought of the world of to-day, and its attitude toward the early Quakers and their doctrines, and see if we will not be convinced at once of a trend in that direction.

The change of front has not all come about by a study of the Quakers or their writings. It has come to many as it did to them, from a direct return to God and His oracles, from the careful study of the operation of His laws, and from the reception of His grace, which is still as mighty and as active as it was in the days of Fox.

God is no respecter of persons or of names and the Quaker truths have sometimes become the property of people where we would least expect it.

The first man of the moderns I shall quote is that nervous Scotchman, who has impressed himself upon the English-reading world as the most vigorous thinker of the nineteenth century. In his "Sartor Resartus," Carlyle says of George Fox:

"Perhaps the most remarkable incident in Modern History, says Teufelsdröckh, is not the Diet of Worms, still less, the battle of Austerlitz, Waterloo, Peterloo, or any other battle: but an incident passed carelessly over by most Historians, and treated with some degree of ridicule by others: namely, George Fox's making to himself a suit of leather. This man, the first of the Quakers, and by trade a shoemaker,

was one of those to whom under ruder or purer form, the Divine Idea of the Universe is pleased to manifest itself: and across all the hulls of Ignorance and earthly Degradation, shine through in unspeakable Awefulness, unspeakable Beauty on their souls: who, therefore, are rightly accounted Prophets, God-possessed, or even Gods, as in some periods it has chanced. * * * Stitch away, thou noble Fox: every prick of that little instrument is pricking into the heart of slavery, and World-worship, and the Mammon-god. Thy elbows jerk, as in strong Swimmer-strokes, and every stroke is bearing thee across the prison-ditch, within which Vanity holds her workhouse and Ragfair into lands of true liberty: were the work done, there is in broad Europe one Free Man, and thou art he!"

This is in marvelous contrast to the views of many of Fox's contemporaries, who regarded him as a troublesome and impracticable fanatic, and in their prejudice and narrowness could make nothing of him.

There is no subject in which the practice of the churches in general is farther behind us than in the use of the ordinances, and yet in most of the churches it is freely conceded that the ordinances are but a form of public confession, and have no saving virtue or grace. And the most spiritually-minded people everywhere, those who have tasted most deeply of the good word of life, are impressed with the non-essential nature of these outward observances. And here and there we find a few who refuse and reject them.

The clear-souled, saintly Emerson was a clergyman in a church which made it his duty to administer the rites of Baptism and the Lord's Supper. And he resigned his place and his salary, and gave up preach-

ing because he could not conscientiously continue to administer them. He said:

"To me it is inconceivable that Jesus, whose whole life was a protest against formalism, could have intended to fix upon the church ordinances to be perpetually celebrated."

Is it any wonder, then, that Carlyle and Emerson were bound to each other with an instinctive and irresistible love?

Lyman Abbott, one of the most vigorous theological writers of America, said in regard to "Foot-washing": "There is just as much ground in Scripture for observing this ceremony as there is for Baptism." And by church affiliation Abbott is neither a Dunker nor a Quaker.

In the Salvation Army we find the preachers, like Paul, so busy with the problem of getting men saved, that they seldom speak of the ordinances, though they feel free to administer them where there is a special desire for them.

The Salvationists, moreover, are like us in another respect, though their military ways and their push and noise are in strange contrast with our method of working. They believe implicitly in the leading of the Holy Spirit, and seek it constantly in their work. An acquaintance of mine, once asked a quick-witted Salvationist: "What is the difference between the Quaker and the Salvationists?" His instant reply was: "They believe in being moved by the Holy Spirit. We believe in moving the Spirit."

Prof. James, of Harvard, an authority of an exceptionally high order, has recently published a philosophical study of Religious Experience. In this book he pays a fine tribute to the character and influence of Fox and the early Quakers.

He finds two universal marks of religious experience; first, a feeling of wrongness, and second, a feeling of need of something to remove the wrongness and restore a right relation.

This was the beginning of George Fox's religious experience: but he learned further by direct revelation, that Jesus could speak to his condition. Still further he learned that when he found that within himself which would not keep sweet, God, in answer to his call for help, came in and cast it out, and shut the door.

He also found that the same Spirit that had convicted and pardoned, and cast out the wrongness, would abide in his soul as a comforter and constant guide.

These doctrines, which George Fox came to regard as fundamental to the religion of Christ, are, most of them, now held as the common property of the Christian Church. It may be true, that in many places, they are held only as a theory; but that they should be held at all is an advance.

That God communicates with men: first, in convicting of sin, and second, in comforting after He has pardoned is almost universally believed. That He guides by the direct influence of His Spirit in the heart of man, is recognized by the more spiritual portion of the church, in all denominations. And by the inner cult of the most deeply spiritual it is believed and witnessed that God reveals Himself by teaching in the inner consciousness of men, His own doctrine and nature.

Thus the most essential and vital and precious principle of Quakerism has become, not the common property of the churches, but the personal possession of those most deeply schooled in the ways of God, among all Protestant Christians.

But to put my assertions to the proof, let me

quote a few passages from some modern religious writers.

I quote first from an anonymous book, published a few years ago by Harpers. The book is entitled: "God in His World," and has been credited, with how much truth I cannot tell, to Henry M. Alden, Editor of Harper's Weekly. The whole book, from cover to cover, is pervaded with the Quaker spirit. To illustrate this a hundred quotations might be made. I give but two:

"Only the Spirit comprehendeth the things of the Spirit. The full significance of any Divine revelation is only of spiritual discernment. The world without us, and the world within us is a leading toward such a revelation, a preparation therefor, a lisping of its vocabulary. * * * It is the meek only who shall inherit the earth. It is the open heart, the loosened hand, which receives the Divine Strength. We wait upon the Lord. Instead of fighting sin with our own puny force — which is after all, only a dalliance therewith—we accept his life, and behold, the enemy is fled. Sin is the business of a heart unoccupied by the divine life."

"Our Christian life is, then, at once, a heavenly enfolding, and an earthly unfolding, according to the heavenly type — the image of the son. We constantly awake in his likeness. He is not with us in the body: but his Spirit he hath left with us to guide us into all truth."

The great evangelist, Finney, constantly sought and acknowledged the guidance of the Holy Spirit, and often had openings and revelations of the divine nature that filled him with amazement and unspeakable joy. Some of the greatest victories of his triumphant career came when he had followed what he believed to be the special leading of the Holy

Spirit. And his teaching and influence were instrumental in bringing multitudes into a deeper knowledge of the ways of the Spirit.

The same thing may be said of Moody in our own generation, and now, since his death, still, the men who are brought, as teachers to Northfield are men of the Spirit — nearly all of them men who know and joyfully proclaim the doctrine of the Holy Ghost.

One of these, widely known as a scholar, George Adam Smith, gives a recipe for those preachers who find preaching dull and lifeless work: "Resolve, first, that you will never appear before your audience without something that has cost you study; and second, that you will never attempt to preach without the Holy Spirit."

Horace Bushnell, the great Hartford preacher, when about 45 years of age, had an experience which he regarded as a personal discovery of Christ and of God as represented in him. To the people who knew him best, he seemed a new man, or rather the same man with a heavenly investiture. Or as he himself explained it: "I seemed to pass a boundary. I had never been very legal in my Christian life: but now I passed from those partial seeings, glimpses and doubts, into a clearer knowledge of God and his inspirations which I have never wholly lost. The change was into faith — a sense of the freeness of God, and the ease of approach to Him."

It is not surprising that a man with Bushnell's experience should have had a profound respect for Friends and their doctrines. I shall give you two quotations from his masterful argument, "Nature and the Supernatural."

"Led on thus by Fox, the Friends have always claimed the continuance of the original gifts of the Spirit in the Apostolic age, and have looked for them,

we may almost say, in the ordinary course of their Christian demonstrations."

And again:

"Savanarola, the 'fanatic of history,' will emerge, not unlikely, clad in the honors of a prophet. So of Columbus, Fenelon, Fox, Franke, and a thousand others who walked, consciously or unconsciously, by a supernatural instigation. — They were nothing, it will be seen, save by the secret inspiration, that bore them on. And how many of God's little ones, living and dying in obscurity, have yet done as great wonders in His name, as if they had been teachers and heroes."

In 1892 Robert Horton, a devout Congregationalist preacher of England, crossed the Atlantic and delivered a course of lectures on Preaching to the Divinity School at Yale. These lectures were published in a volume entitled "Verbum Dei," or *the Word of God.* The volume is full of the ideas and doctrines of Quakerism. It teaches with great solemnity, that the Word of God comes to men now as it did to the prophets of old. The theme of the book, given in the author's own words, is this:

"Every living preacher must receive his message in a communication direct from God, and the constant purpose of his life must be to receive it uncorrupted, and to deliver it without addition or subtraction."

Here are a few short quotations from the book:

"A good voice is invaluable if God speaks through it. A commanding presence is a great help if God's presence commands it. The rich flow of language may be fertilizing as well as charming, if the tide of God is in it."

Again:

"All manner of sins may be forgiven a preacher, — a harsh voice, a clumsy delivery, a bad pronunciation, an insufficient scholarship, a crude doctrine, an ignorance of men; but there is one defect which can not be forgiven him, for it is a sort of blasphemy against the Holy Ghost: It cannot be forgiven him, if he preaches when he has not received a message from God to deliver. * * * He is to get a message from God before he speaks it — that is the requirement. * * * He is to climb Sinai with its ring-fence of death, and on the summit speak face to face with Him whom no one can see and yet live. He is to push through the Wilderness, eating angel's meat or nothing, and scale the crags of Horeb, where in a great hollow shadowed by a hand, he may, through earthquake, wind and fire, discern the still small voice."

Horton gives us one significant quotation from Lowell,

> "If chosen men could never be alone
> In deep mid-silence, open-eared to God,
> No greatness ever had been dreamed or done."

As to the subject of Slavery: there is now among Christian people almost everywhere, as complete a consensus of opinion that slavery is wrong, as there was once an agreement that slavery was right and founded on the principles of religion and common sense. I need take no time for quotation on that subject.

On the question of Peace, the world is yet far enough away from the standard of Christ; yet it is not so far away as it was two hundred years ago. In these two centuries there has been a great change for the better. We see abundant evidence of this in the literature of the time.

The treatment of history has been revolutionized, and the long and detailed descriptions of wars and campaigns, and bloody battles, have been replaced by studies of the habits and character of the people, and

the growth of government in power and purpose to meet the popular needs.

Many of the poets have been caught at times by the Spirit of Peace.

Even Tennyson, Englishman that he was, and therefore greatly appealed to by a fight, sang of the time,

"When the war-drum throbbed no longer, and the battle flags were furled,
In the parliament of man, the federation of the world.
There the common-sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapp'd in universal law."

Lowell tells us in his New England dialect and shrewd Yankee Common Sense:

"Ez fur war, I call it murder,
There you hev it plain and flat.
I don't want to go no furder,
Than my testymen for that."

While Longfellow in his beautiful poem on "The Arsenal at Springfield" says:

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of Arsenals and forts."

And Whittier, of course Whittier is a peace-man: but the fact that Whittier is so widely read, and so deeply loved is one of the surest signs that the literature of peace is becoming popular.

The novel is the kind of literature that specially characterizes our own age. And the great novelists are strong in their denunciation of war.

It is true, that there is in some a tendency to revert to the description of battles: but even these show

up war in its horrors, as though they had been meant to correct the fancy that would picture war in roseate hues.

Thackeray, the great, the gentle, the tender-hearted, stands by common consent in the forefront of the ranks of the novelists. In one of his "Round-about Papers" he speaks thus, after describing his visit to Waterloo:

"Well, though I made a vow not to talk about Waterloo, either here or after dinner, there is one little secret admission that one must make after seeing it.

"Let an Englishman go and see that field and he never forgets it. The sight is an event in his life; and though it has been seen by millions of peaceable gents — grocers from Bond Street, meek attorneys from Chancery Lane, and timid tailors from Piccadilly, I will wager that there is not one of them but feels a glow as he looks at the place, and remembers that he too is an Englishman.

"It is a wrong, egotistical, savage, unchristian feeling, and that is the end of it. A man of peace has no right to be dazzled by that red-coated glory, and to intoxicate his vanity with those remembrances of carnage and of triumph. The same sentence that tells us that on earth there ought to be peace and good-will amongst men, tells us to whom glory belongs."

The theologians have changed their views as much as have the novelists and historians. Newman Smith says:

"Christianity is not primarily a system of doctrines, arranged in rational order, but a system of beings in right relation to God, and in harmony with each other."

Let me give a quotation from Max Hark in his "Unity of Truth":

"Character is the sole standard of judgment. The brawny prize-fighter, strong as an ox, is less of a man than the weakest child that cherishes mercy, tenderness, and pity in his heart: the mightiest conqueror, sacrificing the lives of thousands of his fellow men to his ambition is far less heroic and great, than the poorest woman who at the wash-tub sacrifices her own comfort, health, and life itself for the sustenance and happiness of her family. This is no longer mere 'pious sentimentality.' It is the sober verdict of pure science itself. To live for others is the highest manhood, to live only for self is sinful and animal."

In the treatment of the question of the sacred Scriptures, the views now taken by scholarly conservative critics remind one frequently of the views, stated so vigorously by Robert Barclay.

Although the preachers are slow to acknowledge it, the women all over America at least, in church and out of it, are rapidly coming to the place assigned them by the Quakers.

A few years ago, I entered upon a new sphere of duty in the school-room, and because it was new, I expressed some doubt of my being able to succeed in it. My superintendent said to me: "Mr. Wright, you can get along with these young people if you can love them." And I learn that he was giving only a concrete example of a fundamental principle in Pedagogy. For from Kindergarten to College, there can be no true teaching and no genuine discipline without the loving heart. You can not get along by pretending to love. You must love and be ready to show your love by infinite patience and self-sacrifice. The great doctors of Pedagogy teach us this doctrine, which is one of the fundamental principles of Quakerism. And this, no doubt, explains the fact that Quakers have long been noted for teachers of unusual success in their work. They have been practicing this principle from native kindliness of heart long before its enunciation by the doctors of the science. Their example has been contagious. Although there are few schools from which the rod has been banished, beating is not resorted to one-fiftieth as often as it was seventy-five years ago.

I have thus given you a few quotations from my own limited reading, and almost wholly from my own private library, and had I time, I could give you many more; but it is sufficient to convince us, I feel, that the belated world is rapidly coming on in the direction marked out by the early Quakers, and that principles held sacred by them, and for holding which they were persecuted and considered fanatics, are coming to be the common possession of the rank and file of our fellow-men.

Seth H. Ellis:

"It is our custom, generally, in such gatherings as this, to allow opportunity for expression, and it seems almost cruel to pass such papers and such truths as we have had to-day and omit discussion.

"Discussion is the hammer which clinches truth, and I am afraid we are going to lose lots of this by not being able to thus fix it in the mind. But the committee was afraid to arrange for discussion lest something might arise to mar the harmony of the occasion. This fear does not seem to have been well grounded, but lack of time will not now permit any departure from the program as printed."

TO WAYNESVILLE, OHIO.

BY

ESTHER S. WALLACE, RICHMOND, INDIANA.

"It is with tender memories that I dedicate this little poem to Waynesville, Ohio, the birthplace of Emily Lathrop Stratton."

(*A Prelude.*)

When Man's journeying first began,
And Adam saw the moon and sun;
The hills and mountains rising grand
The rivers sweeping through the land;
The grass so green, the waving trees,
The floating clouds and scented breeze;
And animals that roam at will,
Beside the stream, or up the hill;
The birds that cleft the air in flight,
And sang their songs by day or night;
The twinkling stars, shining through the blue,
Proclaimed a force he never knew.

So pondering, Adam looked on high
And said "He lives there in the sky."
'Twas thus religion had its birth
And came to dwell upon the earth.

At last Man's inner being saw
The God of Nature, in His law.
And on rude altars made of wood
He worshipped Him he deemed so good.

No "Star of Bethlehem" had they,
To guide them on its shining way;
But blindly on, from year to year,
They lived a life of hate and fear.
For track of blood, or ritual art,
Ne'er saved a soul or won a heart;

But earnest prayer and deeds of love
Does link this world to that above.

But, lo! one hundred years ago,
Among the hills of Ohio;
A little church was planted here
By humble hearts, in fervent prayer.
And you have kept alive the flame
They kindled here in Jesus' name.
And so we celebrate this year
With loyal hearts and loving cheer.

A hundred years is but a day
To Him who spread the Milky-Way.
A hundred years is but an hour,
To Him who is Supremest Power.
In Nature's plan, a hundred years,
With all its hopes and joys and fears,
Is but a span, in which to grow;
The ripple of life's ebb and flow
Washes the dust of Earth away
And bleaches white the fallen clay.
The same great hand created all,
The Ocean, and the Sand so small:
But Ocean's surge, and billow's roar,
That come and go upon the shore,
Would over-sweep the fertile land,
But for the little grains of sand.
So we will like this Quaker band,
Unto the little grains of sand—
That keep within the bounds of sense
The surging sea of opulence:
That overrules the law of right,
And substitutes the one of might.

When Fox first knew the "Light within,"
Revealing Truth, reproving Sin,
He pondered long upon the theme,
The Christ-like robe, without a seam,
It hung about him like a cloud,
It importuned him, long and loud;
To make his revelation known,
From Peasant hut to Kingly throne,
Not Pope, Nor Priest, nor Bishop grand
Controls God's grace within his hand.

The common people, as of yore,
Looked gladly in this open door.
First they doubted, then they saw
The Glory of Divinest Law.

Truth so mighty traveled fast—
Held men's souls within its grasp.
The strong, the meek, alike were slain,
And prisons groaned with human pain,
Till far beyond in lands unknown
They found a refuge and a home.

No wiser man than Willian Penn,
E'er sought to rule the hearts of men;
From his wise counsel, still there lives
The grace to love, the law to give;
Until triumphant notes were heard
And soothed men's hearts like song of bird;
Its echo reached the western wild
Where sturdy men, to lisping child,
Breathed from the breath of virgin sod
The priceless boon, to worship God.

The man is gone, the child grown gray,
Who first came seeking truth their way.
The virgin sod is richest loam;
The cabin is a sumptuous home;
The cart, the stage, with rattling tire,
Has given place to coach of fire,
That cuts the air like sparrow's wing
And speeds through space unwavering.
Till here within this fertile vale,
We bind a link that cannot fail.
A band of love, a chain of power,
Encircles us from this sweet hour:
And friend is friend, no matter where
He learned to lisp his childish prayer.
For Christ alone the gulf can span,
That separates the heart of man,
From all that's loyal, true and good,
Unto the human brotherhood.

Oh, Father, Lord! To-day we make
A solemn pledge for conscience sake.

We dedicate ourselves anew
To only see the good and true,
In every friend we chance to meet,
In every human soul we greet.
For God is God, and Christ our King;
Let all created beings sing
A song of praise, an anthem grand,
That reaches souls in every land.

All creeds have fled,
All rituals dead;
And face to face
With Christian grace
Men speak the Word
And it is heard.
The law of love
From God above,
Is all the creed
That humans need
To banish fear,
And bring us near
The Christ divine,
That from all time
Gave men the right
To mind the light,
That shines within;
And so doth win,
From dark and doubt,
And every route,
That leads astray,
From perfect day.

The eye to see, the ear to hear,
Falls softly on the listening ear,
That knows the voice of God within,
Commending right, reproving sin.
And so this hundred years has brought
A larger life, a grander thought.
Men cease to fear and learn to love,
And round the "Great White Throne Above."
With heart to heart, and hand to hand,
A conquering host united stand;
For God, and Truth, Supremest good,
Unto the human brotherhood.

A Church that meets the present need,
Must teach of love and not of creed;
And make men feel that life, not death,
Brings God to them in every breath.

The "Broad-brim Hat" and "Coat of Gray,"
Have done their work, and had their day.
The tender Thee and proper Thou
Still blesses us, we scarce know how.
And out of all that wondrous Past
Oh may we gain our aim at last;
For all the grand, good gone before,
Has smoothed our path, and left the door
Ajar, where we the glory may behold,
The "half of which can ne'r be told."

The Silk Crape Cap and Kerchief white
Still hold sweet memory of the right.
And Mother's dress of sober gray,
Grows dearer to us, day by day.
For, oh! the love, the tenderness,
That came to us in Quaker dress.
All honor, then, to those who bore
The brand of hate, and stood before
Rulers and Kings, for conscience sake;
E'en to the gallows, and the stake.
Their work was bravely, nobly met,
They suffered much without regret,
And deemed it honor, to their God,
To tread the path their Master trod.
And Ye who come with firmer tread
Step lightly on our honored dead
Reverently touch "The cloth of gold"
That holds them in its ample fold
And honor, praise and reverence give
To those who conquer while they live.
For all the world just now is rife
With seeking after higher life
And we rejoice the fact to know
That friends were first the seed to sow
That out of Silence cometh Power,
For grace and strength in every hour.
Only when God's voice is heard,
Can human lips e'en speak the word

That lifts men out of doubt and sin
Unto the Living Christ within.

Oh Christ! of God! Oh love divine!
We hail thee King, in every clime,
And give ourselves, both great and small,
To live, to win, to conquer all,
And crown our "Lord the Lord of All."

The thoughts which were pressing for utterance beamed through moistened eyes and found expression in a soft and tender clapping of hands throughout the audience.

HAS QUAKERISM A VITAL MESSAGE FOR THE WORLD TO-DAY?

BY WILSON S. DOAN.

For 1500 years the Jewish Church carried a message. But when the veil of the temple was rent in twain, that message in a large measure departed. The Holy of Holies itself falls by the battering rams of the army of Titus and like the Wandering Jew, the chosen people are without a temple, without a land, without a time and without a message.

"And thus forever with reverted look
The mystic volume of the world they read
Spelling it backward like a Hebrew book
Till life becomes a legend of the dead."
—*Longfellow.*

In the shadow of the pyramids, Greek philosophy was born, and transplanted to Mars Hill it bore to the world a message of art unparalleled, and literature that became the carrier of Christianity; nay, more, it even bore the message of a personal God and of an immortal soul; but after many wanderings for a thousand years around the shores of the Mediterranean it became retrospective. It closed the gates of original inquiry. It lived upon its history rather than its search for truth and the Greek had no longer any message for the world and "the last scene of all that ends this strange eventful history is second childishness and mere oblivion."

Daniel Webster as the champion of the idea of a united federal government bore a message to the

republic that has immortalized his name, but when in the course of human events his countrymen demanded that he bear not only a message of federation and union but also one of freedom and liberty, he failed to bear that message and his fellow-citizen, the distinguished Whittier, wrote of him:

"Let not the land once proud of him
Insult him now
Nor brand with deeper shame
His dim dishonored brow.

But let its humbler sons instead
From sea to lake
A long lament as for the dead
In sadness make."

A nation, a man, a religious organization without a message is dead. The telegraph wire encircles the globe, the wire, battery, receiver, transmitter, all parts of a modern telegraph system may be there, but what is it without a message? Of no more use than when the wire was the alloyed metal in the mountains. When David was king and waited between the Gates of the City and his watchmen on the housetops looking for some messenger to bear the king word as to whether his son survived or perished, the watchmen saw one coming afar off and called to the King, "Behold, a messenger," and David said he bringeth good tidings, but Absalom was already slain and the young man from the scene of battle—the messenger—knew it not, and was without a message.

Is the Society of Friends a messenger without a message? Have we ceased to seek new truth? Is our view all retrospective? If so, we are the wire without the electricity. We are the potter's wheel turning without the clay, we are a ship without a rudder or helm or compass, driftwood on the ocean of human

history. If we are without a message we are not the growing tree with its myriads of cells all teeming with life, with its leaves, its flowers and its fruits, but we are the petrified tree. "I am the true vine and my father is the husbandman, every branch in me that beareth not fruit, he taketh away."

> "A life of nothing, nothing worth,
> From that first nothing, e're his birth
> To that last nothing under earth."

Our forefathers bore vital messages to this world. Their souls were on fire with them. When the first dawn of the springtime of the reformation came, Wickliffe, Chaucer and Erasmus were like the first green blades in the springtime, coming upward from the cold earth of creed and dogma, looking upward under the warming rays of the rising sun of righteousness. But on and on the plant grew, nurtured by the rays of increasing knowledge and intelligence, until it became in the person of Luther and Calvin, a mighty tree.

But the springtime, under the heat of great religious discussions, changed into the warmth of summer and the tree of the reformation brought forth its flower in the persons of Fox and Penn and Barclay. Heretofore it had been a battle of creeds, one creed breaking another by force of legislative enactment or force of arms. But the Quaker came with a message of absolute emancipation. It was a message declaring unconditional liberty — not to Catholic, not to Presbyterian, not to Episcopalian, not to Puritan, but to every man. It broke the chains that bound the human intellect. It rent in shreds from top to bottom, the veil of creed before the Holy of Holies of every human heart and left man his own priest to stand before the mercy seat of his own heart and to follow the Divine Light that burns between the cherubim of the human conscience upon the one side, and the human judgment on the other, God Immanent, in the human soul. It was the message that declared:

> "One faith alone, so broad that all mankind
> Within themselves, its living witness find
> The soul's communion with eternal mind
> The spirit's law, the inward rule and guide
> Scholar and peasant, lord and serf allied."
>
> — *Whittier.*

They bore the message of freedom, of liberty, of intelligence and of knowledge. The founding of Miami monthly meeting upon this spot a hundred years ago was a message written in the hardships of pioneer life against human slavery and the ring of the pioneer's ax in the primeval forest as it echoed on these hillsides was as much a protest for freedom as the roar of the cannon at Gettysburg and at Appomattox. It was a message that helped to make it possible for the Northwest Territory, for Ohio and Indiana, for Illinois, Michigan and Wisconsin to say what New York or Pennsylvania, what the New England states cannot say, We never were in bondage, we were free born.

But has no spark of this fire divine come along the line to you and me? Has the fire ceased to burn upon the altar? Sometimes it helps us to see our mission to eliminate. The telegraph is made for one message, the telephone for another, the post for another and there are some that must be borne by freight. So with God's messengers, they are not all designed to carry the same message. The Salvation Army has a great and vital message. Its work in our great cities is worthy of the highest praise. It is bringing the message of salvation to many a lost soul, souls lost to society, souls lost to friends, lost to church and to home and to their creator. But I

have never believed that the Society of Friends in any of its branches was designed to carry this message. To save lost souls is a great message, but it is not the only message. Let the Salvation Army and Rescue Mission and our Doors of Hope carry their message, but the vital message of Quakerism of to-day is not to save the lost souls, but it is to keep souls from being lost.

A wrecking crew is very essential when some boat is on the reefs and rocks, but the shipyard that sends out the great boats ready to bear the commerce of the world is certainly much more useful to society. Every meeting of the Society of Friends should be not so much a soul-saving station as a character building ship-yard, sending forth from her doors and from her schools and colleges, young men and women whom you know will not make shipwrecks on life's voyage. Whatever may be our idea of the evolution of the Christian religion or of the evolution of the Christian civilization and of human society, one thing is sure: Humanity has been building a stairway from the bottomless pit of savagery, up through the ages, step by step, to the sweetness of the civilization of the twentieth century. The vital message of Quakerism in the past has been to add steps to that stairway, lifting civilization higher and higher.

When George Fox and his followers broke the bonds of dogma and creed and bore a message of unconditional religious liberty to the world, Christianity leaped forward five hundred years; two hundred and fifty years have passed by and the Christian world everywhere is longing to accept it. It is making its inroads into the heart of the Catholic Church itself and mankind everywhere is learning as Oliver Wendell Holmes said of Whittier:

"Not thine to lean on priesthood's broken reed
No barriers caged thee in a baggot's fold
Did zealots ask to syllable thy creed
Thou saidst 'Our Father' and thy creed was told."

When William Penn came with his message of liberty and his idea of a representative government as witnessed by his holy experiment on the banks of the Delaware, he added a long and high step to the stairway of human progress and set upon the top thereof the torch of liberty, the light of which has encircled the globe. When Mary Dyer, from the scaffold on Boston Common on which she died, sent forth the message to the general court of Massachusetts Bay Colony, that your laws of intolerance must be repealed, King Charles upon his throne heard it in fear and the next provincial charter he granted gave to the world the first legal establishment of religious liberty, given at the request of Mary Dyer's husband, before the throne.

These are steps in this stairway that lead from earth to heaven; they are established forever and the last heir of all the ages shall travel over them, in joy.

But the stairway is not finished; it will never be finished until it reaches the far-off heights of the Elysian Fields, when "the knowledge of the Lord shall cover the earth as the waters do the sea." We have some vital messages and some definite steps in this stairway on human progress that we must lay or another shall take our crown.

Civilization has grander steps to build than have ever been built. We are far from the golden rule. The world has not yet learned what is the greatest heroism. Our heroes of war, our Custers and our Hobsons are called our bravest and most patriotic men. We spend more for arms and preparations for war than for the higher education of our youth. We cul-

tivate this great remnant of barbarism and we do it in the name of the extension of commerce and civilization. We do it in the name of humanity, we call it "taking up the white man's burden" and "the Anglo-Saxon's mission" and even more we do it in the name of the extension of the Kingdom of the Prince of Peace. Never did the times call more loudly than now for some organization to teach our young men that it is a braver thing to live a brave life in a black coat than to die a brave death in yellow leggins and jacket. To teach that it is a more patriotic service to be turning the wheels of some factory or following the plow or honestly dealing in merchandise than to be drilling in an army post or sailing on a man of war. Five years have scarcely passed since in the name of humanity, the popular press, with the yellow journals in the land, the politician and professional military man, under the guise of war for humanity, caused this nation to turn its back on the record of a century and trample under foot the fundamental principles of our revolutionary fathers and I am sorry to say that many pulpits joined in this clamor. Quakerism has a higher message of civilization for the world than that. It has a message of higher patriotism than ever came from San Juan Hill or Manila Bay. The message of Quakerism is for a higher civilization, not only in the Philippines and South Africa, but a higher civilization in Washington and London and truer representatives of patriotism in Congress and in Parliament. Ours is a message of peace. While other pulpits pray for the success of arms and send up their thanks for victory through the smoke of battle, we will erect within our borders no altar to the "god of war," but within our hearts we shall build an altar to the Prince of Peace and upon it there shall never be any bloody sacrifice.

We shall declare the message of Charles Sumner, "There is no peace that is not honorable; there is no war that is not dishonorable." We shall teach the world in the language of Longfellow:

> "Were half the power that fills the world with terror
> Were half the wealth bestowed on camps and courts
> Given to redeem the world from error
> There were no need of arsenals and forts."

Never was such need of this message to the world and never such promise of fruitful harvest as now. Take up the prophetic declaration: "Beat thy swords into plow shares and thy spears into pruning hooks" and the twentieth century will see the fulfilment of this phophecy. The statesmanship of such men as Charles Sumner and John Bright and James G. Blaine shall be the anvil upon which that sword shall be beaten and the peace-loving songs of Whittier and Longfellow and Tennyson shall be the hammer that shall fall in strokes of sweet cadence upon that anvil and Andrew Carnegie's Temple of Peace and the Church shall be the smith-shop, and the Mighty Arm of Jehovah shall complete the work.

All the battles for freedom have not yet been won. There are certain inalienable rights that are inherent. Among these are the rights to follow any lawful line of trade and commerce and upon the other side the inalienable right to labor. We live in an age of combination when there is too much danger of individuality being lost. The business man has formed a partnership, and the partnership has formed a corporation, and the corporation has formed a trust; and every step has moved us farther from the individual and in too many cases by this removal we get away from the human conscience and from the sympathy of the human heart and cheapen the value of human

life and make man a machine whose only value is the number of nails he can drive in a day or the number of bolts he can make at the forge.

These organizations are but the natural outgrowth of our industries. They are part of the evolution of society and they will remain, and should remain; but they must be taught their proper place. Let the Church, let the Society of Friends teach the corporation and teach the trust the true law, "Whatsoever ye would that men should do to you, do ye even so to them."

The combination of capital upon the one hand is met by the union of labor on the other and the individual in the union of labor is lost as much as he is in the union of capital. Ever since that far-off day, when in the language of Elizabeth Browning "God's curse became a blessing" and the edict of heaven was "in the sweat of thy face shalt thou eat bread," every man has the inherent and individual right of labor and is entitled to its reward. The crimes that have been committed in the name of labor in the last decade, cover almost the whole catalogue from provoke to riot, murder and treason. Men have been denied, in the name of labor, the right to labor while their children suffered for bread. Their homes burned over their heads, fathers and brothers are murdered and the press at large is silent upon the question. The labor union is also a part of the evolution of human society. It will remain and should remain, but it must learn the message that Quakerism has been repeating these two and a half centuries, the absolute supremacy of the individual. When labor will cease to be at war with labor and when capital has learned the golden rule then labor will cease to be at war with capital and that fundamental principal of Quakerism shall be established in human society.

The supremacy of the individual. Bear them this message:

> To right's eternal law, the beggar at the gate
> The toiler in the field
> The tradesman with his ware, and the great magnate
> All alike must yield

Our grandfathers by their votes and testimony by day and by that faithful old "Quaker carriage" carrying some fugitive toward the north star by night, were solving the question of slavery. They joined in the union of forces that removed that dark stain from the emblem of our country. But there is a slavery worse than that of the body, there are chains stronger than those made of iron. When Abraham Lincoln was candidate for United States senator, he made that distinguished speech before the Republican convention of Illinois that has immortalized his name. "This nation cannot live one-half slave and one-half free." It is equally true to-day that this nation can not live one-half drunk and one-half sober. The saloon or the church must go.

In 1848 when William H. Seward was governor of New York, he came to Cleveland to make a speech. He knew full well the ideas of the people of the Western Reserve and to the consternation of his political friends, he declared, "Slavery is wrong and there is but one way to right it, and that is to abolish it, and you and I must see to it that we do it." Whatever may be your idea of temperance there is one thing sure, the saloon as an institution is wrong and there is but one way to right it, and that is to prohibit it. This is a vital message the Society of Friends should bear. Let not our conscience be lulled into a sleep of indifference. Levi Coffin, Lucretia Mott, the Society of Friends at large, bore no uncertain mes-

sage upon the slavery question. Our great cities, often ruled in the interests of breweries, are in the bondage of vice and the thralldom of greed. We are unworthy of the heirship that is cast upon us if we do not inscribe upon our banners, "The saloon must go," and like brave soldiers march over the rough hills of prejudice, scorn and ridicule until we plant that banner upon the ruins of every brewery and saloon from Maine to the Philippines; let us bear that message, not on election day alone, but on every day in the year. It is a message of education, it is a massage of morals, it is a message of good society, it is a message of good business as well as a political and religious message.

This, Oh, This, is a fight for humanity's sake
Oh land of freedom, awake, awake,
And drive from thy shores this curse and this woe
And write in thy statutes, "the saloon must go."

Time forbids that I mention the message we should bear to the inferior and down-trodden races of the earth as well as the great message of intelligence and knowledge we should bear to the young men and young women within our borders who are to help shape the destiny of the twentieth century. The message of universal brotherhood and the message of increased knowledge and intelligence must go hand in hand. Suffice it that I sum it all in one picture. I see a church that was not born to die, in it are the elements of everlasting life, like the pillars of Jason and Boaz of Solomon's Temple, it stands for strength upon the one side and beauty upon the other. Behold it! the intuitive knowledge of God in the human soul is its foundation, righteous lives are its walls, earth is its beams and heaven its rafters, conscience is the unstained window through which the light of truth

enters, inspired intelligence is its pulpit, the sweet cadence of lives lived in harmony with the will of their Creator is its music, each one who enters its portals is its priest, convictions of the human soul are its creed, and the freedom of thought its dogma, the olive branch of peace is its adornment, and justice its pillars, the human heart its altar, and the atmosphere that envelopes and permeates it is love. Let philosophy dig deep, we will gladly go with it to the bottom; it will never dig deeper than our foundation, God in the human heart. Let science climb from peak to peak in the realms of knowledge, hand in hand we will go with it, knowing that all truth wherever found, is divine. Creed and dogma and skepticism by such a message will be robbed of the very ground on which they stand and shall go down into oblivion

"Unwept, unhonored and unsung."

Seth H. Ellis:

"We have with us to-night the President of Earlham College, from whom I am sure we will all be glad to hear."

Robert L. Kelley, President of Earlham College, said in part:

"I did not come here to make a speech and it would be quite unpardonable for me to occupy much of your time.

"It is a time for reminiscences and for individuals who can connect old times with the passing times, for those who know something of the foundations of Quakerism. * * * I have the honor to stand for the educational principles of Quakerism in this time in which we live. May I say to you, Friends, that we, who are engaged in educational work, have very many opportunities to go out in the various fields of labor and proclaim the principles of Quakerism. We are glad to do so and are glad of the reception we get when we give the world our Quaker ideals of education. I have thought, as those who have founded it have come before my mind, that we younger men are not entitled to the credit we get. We are very much indebted for those ideals we are proclaiming to the fathers and mothers who established the meetings here upon this ground. We are simply formulating again, and stating in slightly different words those grand ideals which had their foundation in the institutions founded by our forefathers here. I take this opportunity to put the credit where it belongs, and insist that the ideals of the guarded education did not place education before the building of character, but that

character and conscience *first*, is an idea we have borrowed from the fathers."

Professor J. B. Wright, Harveysburg, O.:

Our Heavenly Father, we thank Thee to-night, as we bow down before Thee in silent worship. We thank Thee for the blessed inheritance that has come to us as the children and grandchildren of the men and women who 'knew God' and followed and obeyed Him in the early days here. And we thank Thee that Thy Spirit is just as ready to operate in the world now as then; that Thou art just; and that our opportunities are just as great as theirs were then. We thank Thee that this inheritance is not in name only. Grant that these, our meetings before Thee from time to time to consider the richness and blessedness of our inheritance may be the means of grace in Thy hands to quicken in us the same spirit of consecration and cordial devotion; that we may come into a deeper knowledge of Thee and a better understanding of Thy will concerning us. We know it is a blessed thing to be led of God. Grant that we may grow in grace and in power. And to Thy name will be ascribed all the glory now and forever. Amen!"

Seth H. Ellis:

"It is proper now for us to close our session that we may have peaceful rest."

——SEVENTH DAY, 9:45 A. M.——

BIOGRAPHICAL SKETCH OF SAMUEL LINTON.

MARY BAILEY, JR., WAYNESVILLE, OHIO.

Samuel Linton was born in Bucks county, Pennsylvania, twelfth month, seventeenth, 1741.

His first ancestor who came to America was John Linton. While he was a student at Oxford, England, he was sent with a company of soldiers to visit a Quaker meeting to ascertain if anything was said against the Church of England. While there he was so impressed with the simplicity, faith and earnestness of the Friends that he became a convert to their religion and engaged in the ministry for a number of years. He was an associate of William Penn's, both before and after he came to this country. Desiring more freedom and the privilege to worship God as their consciences dictated, he and his wife came to America in 1792. His son, Benjamin Linton, Samuel's father, was a learned and able man and noted astronomer.

Samuel Linton was raised on a farm and learned the weaver's trade.

In 1775 he married Elizabeth Harvye. They had three sons and two daughters, David, Nathan, James, Elizabeth and Jane. In 1802, about four years after his wife's death, he with his five children left

his Eastern home and started in a wagon for Ohio. They came over the mountains to Pittsburg, where he bought a raft, on which they floated down the Ohio to Cincinnati, thence they came by wagon to Waynesville. Here he purchased a very humble home, with some farming land, and followed his trade with much success. He soon became a prominent man in the community. He had strong muscles, which counted for much in the pioneer days in a heavily wooded country, and he had a vigorous and practical mind to direct the labor of himself and others in the work of opening up a home in the wilderness.

The bountiful crops grown on the new, rich soil, and the increase of herds and flock soon enabled him to extend a hospitality that seemed instinctive. The latch string of his home was always out. Any man with an honest face and no place to lay his head that night was welcome. Newly arrived emigrants from the old home in the East would be taken in and fed and lodged until a log cabin could be put up to shelter them. Traveling ministers could tell in their journals of a warm welcome at Samuel Linton's.

A committee of Friends appointed by an Eastern Yearly Meeting to visit the Indians on the border rested themselves and their horses and went on their way rejoicing. And all this because the man was willing to spend himself for others.

In 1804 he bought five hundred acres of land on Todd's Fork, three miles northeast of Wilmington, where the next year he and his family located.

He was a true and valuable member of the Society of Friends, and his descendants to the present generation have kept up the traditions of the family in that respect.

He and his family were members of Westland Monthly Meeting in Pennsylvania until Miami Month-

ly Meeting was organized, of which he was the first clerk. Then, after they moved to Todd's Fork, Center Monthly Meeting was established, and they became members of it.

He was a good, kind father, an intelligent and far-seeing man. He had a lively interest in national politics and a clear understanding of the general government's policy toward the new states and territories in the West. From his letters, written after he came to Ohio, to friends in Philadelphia, we see he took great interest and pleasure in the peace and happiness of the settlement in the West.

These letters, which were written in the years 1804 to 1810, contain much interesting and well-written history of the early inhabitants and their progress and the condition of national affairs. Many passages of his published correspondence show a keen sense of humor.

His second son, Nathan, was appointed County Surveyor when Clinton county was organized, which office he held for forty years. In assisting the cause of education he was foremost and took an active part in the opening of public highways in his neighborhood. He was among the first to introduce and encourage the growth of fine wool, and the propagating of choice fruit.

He had a clear and active mind and was authority, at eighty years of age, for all county surveys.

Nathan Linton was a consistent friend and had the respect of all honored citizens.

Samuel Linton died the twenty-seventh of twelfth month, 1823, at the home of his daughter, Elizabeth Satterthwaite, at Waynesville, Ohio.

Honest, truthful, self-reliant, helpful to others, he left a name that his descendants should cherish as an heir-loom.

ABIJAH O'NEALL.

ELLA P. KEYS, WAYNESVILLE, OHIO.

While looking backward that we may better understand and appreciate Miami Monthly Meeting, it may be seen that a large amount of credit is due to Abijah O'Neal, the grandfather of George T. and the late Abijah P. O'Neall.

He is described by a contemporary as being five feet eight inches high and round-shouldered and having a stout well-knit frame, light brown hair, gray eyes, long upper lip and strong square jaw. His head was massive, requiring a number eight hat. He had a broad well developed forehead and a face that displayed great firmness. Such indeed was his character that to propose was to do. "He might break but he did not bend."

He had some peculiarities. He chose not to sleep on feathers but instead preferred a bed of fresh clean straw. At a time when the use of spirituous liquors was almost universal he was strictly abstemious. He never drank tea or coffee and never used tobacco. He wore his hair closely clipped and always had four holes cut in the crown of his hat. The explanation of this habit was that ever after the brutal assault during the Revolution, he suffered much from nervous headache and wished a palliative.

Abijah O'Neall was born near Winchester, Va., Jan. 21, 1762. When seventeen years old he removed

to South Carolina and settled on Bush River, now Newberry district, where the family passed through the bloody scenes of the Revolution, many times suffering alike from both Whig and Tory. Only his religious faith and strong parental control kept young O'Neall, a passive non-combatant, but he was not exempt from brutal outrage. In January, 1781, when Col. Tarleton was moving against the Patriotic forces, which resulted in the Battle of Cowpens, January 17, 1781, the British forces were encamped on the O'Neall lands, and Abijah was taken before a number of English officers, who demanded information as to the position and number of Morgan's army, but he would not give it. When the officers found they could not get by threats or persuasion the desired information, they assaulted him with their swords until his scalp hung in tatters from his head and he was left but little better than dead. In an insensible condition he was carried to the home of John Kelly, whose daughter, Anna, proved the good angel who nursed him back to life and eventually into health, and whom he rewarded by a lifetime love and devotion, their marriage being solemnized according to the rites of Friends in Bush River Meeting, Dec. 19, 1784.

The following years of Abijah O'Neall's life were busy ones yet he never ceased to be inflamed by what he considered the great wrong of human slavery and the ills of rearing a family under its blighting influence. His wife was by inheritance a large slave holder. The Ordinance of 1787 and the opening for settlement of the territory north of the Ohio river, opened a new field for those who wished to escape from evils which they could not control. In May, 1798, Abijah left home on horseback to hunt for a future abode. His tour of exploration occupied about two months. In autumn, he and his brother-in-law, Samuel Kelly,

bought of Dr. Brown, 3,110¾ acres of land lying on the east side of the Little Miami river, north of Caesar's creek, near the town of Waynesville, which then contained but seven families.

Abijah and his wife had much trouble in freeing their slaves. The laws of South Carolina would not allow a master to release a slave without giving bond that the slave should not become a public charge and that he should not be submissive to the laws through the commission of a crime. All could not give such a bond and many were not willing to do so. Those freed caused much trouble, Abijah having to make three trips to South Carolina on account of their misdeeds and general worthlessness.

In the late summer all arrangements being completed, Abijah went before Bush River Monthly Meeting, of which he was a member and asked for a certificate of membership. After due deliberation the membership committee declined to grant the request and gave as a reason for so doing, "The expressed desire was not that of a sane man. The desire to take his family from their home and friends into the wilderness was so unreasonable as to show of itself an unbalanced mind and the request could not be granted." Abijah denounced them in no measured terms as being hypocritical. That the stain of human blood was on their souls, that the Almighty would visit them with swift and sure punishment for their hypocrisy, that their meeting would be scattered to the four winds, that the members would seek an asylum elsewhere and their land be left as desolate as the plains of Arabia was a prediction which was fulfilled. In less than ten years from a membership of one hundred families, but eleven of the original members remained. Over two hundred persons of whom had united with the

meeting at Waynesville and in a few years the doors of the meeting were closed forever.

Near the close of September, 1799, the family train started and completed the journey in forty-two days. The route pursued from Newberry was by way of Greenville, through Saluda Gap, to Ashville, N. C., along the French Broad River, past Bald Mountain, to Greenville, Tenn., via Cumberland Gap, Lexington, Ky., Cincinnati, and Lebanon to Waynesville. Practically the same road remains the great thoroughfare of travel from the southeast to the northwest to-day.

The families that immigrated with them were Jesse and David Pugh, William Mills, Robert Kelly, Isaac Perkins and two others, all being members of Bush River Monthly Meeting.

On arrival at Waynesville the family moved into a cabin which stood where Michael Liddy now resides. During the winter some rude improvements were made on the property where William Frame now lives. It then became the O'Neall home and they, the first settlers east of the Little Miami.

The family now being permanently located in their new home, Abijah turned his attention to the improvement of the country and the people with whom his lot was cast. He was an excellent and hence a very busy surveyor. After providing for the immediate physical wants of his family he attended to their moral and intellectual wants. In 1802 he caused a school for his and other children to be taught in his own house by Joel Wright who also taught in 1804, 1805 and 1807. Abijah was very kind hearted and gave a helping hand to all who needed assistance.

He died suddenly in the prime of his life and full strength of manhood, May 11, 1823. His remains were laid to rest in an unmarked grave near the northeast corner of the Friends' graveyard.

He was a strong-willed, self-reliant man, one born to be master of himself and of others, a leader among men, and a controller of events.

To-day our praise is due him for the services he rendered the vicinity during his life and the descendants he has left to continue the work he loved.

"Can we forget that brave and hardy band
Who made their homes first in this western land?
Their names should be enrolled on history's page
To be preserved by each succeeding age.

"They were the fathers of the mighty west,
Their arduous labors Heaven above has blessed;
Before them fell the forest of the plain,
And peace and plenty follow in the train."

SAMUEL KELLY, SR.

(MABEL WILSON, SELMA, OHIO.)

About 1750 there emigrated from Kings county, Ireland, Timothy Kelly, his two sons, Samuel and John and his daughter, Abigail.

They were of good family and wealthy, but the young men were too independent and energetic to submit to the rule England had imposed upon the little isle, and seeing trouble in the distance came to America in search of entire freedom and peace.

They settled in South Carolina on the Wateree river near the present site of the City of Camden.

Five years after coming to America John Kelly, father of the subject of this sketch, married Mary Evans. She was of English descent, although born in Pennsylvania, and quite an able woman both physically and mentally.

In 1762 the brothers moved to the District of Newberry on the Bush river and helped to found what is now Bush River Friends' Meeting.

John settled on the south and Samuel on the north side of the river and the old place, Springfield, was kept by the Kelly's until Judge O'Neall's death in 1863. Slave holding was not then against the Discipline of the Friends' Church and John Kelly, *Samuel's father,* owned quite a number, among them a young man whom he promised to liberate at his death; so this slave, to hasten his release, poisoned the water of a spring which his master particularly liked and caused his death in two weeks.

This sad occurrence left the care of affairs to the

mother and two elder sons, Isaac and Samuel, who were appointed executors. Isaac, as the elder son, inherited the estate, but three weeks after his marriage with Merris Gaunt and soon after his father's death, he died, leaving the inheritance to Samuel.

After his mother's death, Samuel was left in sole charge of the family and having raised and educated them all, he divided the property equally among them.

Samuel was six feet high, broad shouldered and well proportioned. He had the same clear Irish skin as his ancestors, the same honest blue eyes, straight nose, full forehead and auburn hair. He was always an active man, even in his old age, and he and his saddle horse Charlie were a common sight to his friends.

On New Year's day, 1788, at the age of twenty-seven, he married Hannah Pearson, an English girl, daughter of Samuel and Mary Pearson, of Virginia.

They were the devoted parents of eight children: Mary, who was married to Andrew Whittacre; Isaac, who died at the age of thirty; John, who married Mary O'Neall and died at the age of thirty-four; Timothy, who married Avis Sleeper; Samuel, who first married Achsah Stubbs, three years after her death married Ruth Ann Gause and five years after her death Sarah Pine. He it is whom some of the older Friends may remember and three of whose four children we still find in our midst. The next child was Moses, who was killed by a falling log two years after they came to Ohio. Then Moses, Jr., who was born in Ohio and married Abigail Satterthwaite, and Anna, who died in her thirtieth year. Anna Kelly, Samuel's sister, was married to Abijah O'Neall, about whom we have just heard and he and Samuel purchased from Dr. Jacob Roberts Brown the option on his three-thousand acre military claim, said to be sit-

uated on the Little Miami river near Waynesville. Before starting to locate the claim, Samuel determined to rid himself of a great weight, namely, the owning of slaves, so he and his sister liberated all of their human property but two old ones, whom they brought to Ohio with them and cared for the rest of their lives.

In September of 1798, Samuel and Abijah O'Neall started on horseback on their nine hundred mile ride. Clothing for themselves and food for all, were carried on the backs of pack horses. Their journey was comparatively uneventful, and after hastily looking over most of the claim, they returned home, well pleased, and bought the land.

Abijah was able to start for his new home the next year, but Samuel's business kept him from going until September of 1801.

They had both asked for their certificates of membership to start a Meeting in the west, but were refused because their friends, or rather neighbors, said no sane men would choose such a home for their families; their answer was that they only went to prepare a way for the rest of the Meeting, and from what Judge O'Neall says, we know how true this answer was, for "The exodus begun by Abijah O'Neall in 1799 and Samuel Kelly in 1801, was followed so rapidly that Bush River Meeting melted away, like frost on a May morning, and in the lapse of the next six years the Meeting which he had frequently seen attended by five hundred Friends had practically passed out of existence and in a few years more its doors were closed forever."

With Samuel Kelley came several of his neighbors, making quite a train across East Tennessee, by way of the Cumberland Gap, through central Kentucky, crossing the Ohio at Cincinnati. Samuel led the way on

horseback, picking out the best road and finding the most suitable places to ford the rivers and camp, while the wagon with his family and most valuable goods was driven by Wilk Furnas, at the head of the train.

They met many difficulties, the hardest being the crossing of the Clinch mountain. Some places were so steep that it seemed almost impossible for a single horse to climb, but by putting two or three teams to one wagon, they managed to reach the top, only to find that the danger had just begun. Of course no ordinary brake would hold on such a slope, so they used stout ropes, and by tying them to the wagon and then taking a wrap around a tree, they could let the wagon down as slowly as they wished. After forty days' travel they at last reached Waynesville.

Their first winter was spent with Abijah O'Neall, but early in the spring their new dwelling was completed and they soon made it an ideal home, a home where all who went felt better and richer for having lived where love, peace and a Christian spirit dwelt continually and shed their influence over all.

Until the Meeting house was built, it was in this fitting place that the little body of Friends held their silent communion with the Father or listened to the earnest plea of one of its members.

Here Samuel and his wife lived, united in their happiness until July of 1839, when at seventy-four years of age, the mother and wife was called to a higher duty and later, in 1851, at the age of ninety-one years, the father followed.

So passed away a true Quaker pioneer, one remarkable for his kindness and hospitality, one whose great moral and physical strength helped to elevate all who knew him.

Seth H. Ellis:

"What a grand thing it is that God does not put it upon young men and women of to-day to cross those mountains. I thought I would ask at the close of these papers how many in the audience are descendants of these brave pioneers?"

There were present in the audience at this time as follows:

Descendants of Joel Wright, seven.
Descendants of Robert Furnas, twenty-six.
Descendants of Sammuel Linton, thirty.
Descendants of Elijah O'Neall, five.
Descendants of Samuel Kelley, six.

THE WORK OF FRIENDS FOR PEACE AND ARBITRATION.

(PROF. ELBERT RUSSELL, EARLHAM COLLEGE, RICHMOND, INDIANA.)

There is an inherent difficulty in the task set me at this time. That influence which, for lack of a better term, we call Quakerism, has been almost without exception a purely spiritual force. It has not been embodied in great ecclesiastical organizations nor expressed by means of political or military power. It is difficult to describe the achievements of such a force. Its work is so intangible that the historian cannot say with certainty that any outcome is due solely to its influence; he cannot point with pride to unquestioned, tangible results. The peace work of Friends has, for the greatest part, consisted in keeping in operation those forces and influences that have tended to give a truer conception of Christianity, to enhance the feeling of brotherhood among men, and so to create an abhorrence of war. How shall we say when and where this influence, working often unconscious of its origin, has mitigated the horrors of warfare or serve to prevent strife. How often has it not been the influence that led to results for which others got the credit when war was averted or peace hastened? Of this much we may be sure from the very nature of the case, viz., that the net results of the work that Friends have done in the world in behalf

of peace and arbitration, are far more numerous than any record outside God's judgment book will ever show. We shall content ourselves to-day with reviewing briefly the tangible work done by Friends and the influences set in motion by them looking toward the promotion of the reign of peace among nations.

The first great contribution of the Friends to the cause of peace was their refusal to bear arms or fight. This is the best known part of their testimony against war, and has given them the name of non-residents. But this is only the negative aspect of their attitude. It only comes out with any emphasis in time of war, and then its force has always been lessened by the fact that as a practical attitude it looks so much like the attitude of treason or of cowardice. Of course the world has come to recognize that the Quaker's refusal to fight arises from higher motives and has learned to respect his conscience, but the time of war is not the time when men are best prepared to appreciate the truth of their position. In time of peace this testimony of non-resistance is not possible, and some more effective way of teaching the world the evil of war is necessary for those times when men's prejudices are not strengthened by the passion and heat of conflict and when the reason is more open to conviction.

Yet I would not underestimate the power of such examples nor the influence for good of this practical demonstration to the world that Christian character is something incompatible with that of the warrior and that men may live without fighting even in times of carnage, and even so maintain their lives and rights in the midst of armed opposition and persecution. Such action starts discussion, compels men to review the grounds on which they insisted that fighting is

often a Christian duty and thus opens their minds to the light of peace.

Our opposition to war is but incidental to our conception of the Christian life. The first Friends did not specially attack war as an organized evil, but simply eschewed it as part of the devil's work, all of which they "denied." When George Fox was offered the position of captain of a band of militia, he refused, because he lived "in the power of that life which removed the cause of all war." Fox and his followers found war inconsistent with the teachings of Jesus Christ. They could not conceive Him — the Love incarnate — shedding his fellow's blood. Consequently they neglected and opposed war as they did everything springing from human selfishness and hatred. This return to and revival of the position of the first disciples of Jesus has had a powerful influence on the thought of the Christian world and is coming more and more to be shared by other spiritually minded people. In as far as the world can be brought to the spiritual experience of the Friends, must war cease, because from the truly converted man the impulse to war and the spirit of it must disappear.

In a third way Friends have powerfully promoted ideas of peace. In the minds of a large part of the world militarism and patriotism are inseparable. They think a man can not be a good and serviceable citizen of a country, if he will not bear arms in its defense. Friends have done much to teach the possibility of a patriotism that is neither national clannishness on one hand nor militarism on the other. They have called attention to the fact that the Quaker virtues are the ultimate basis of good citizenship; that no free government can exist unless it be founded on the conscientious rectitude, integrity, justice, and loyalty of its citizens; that the most

dangerous foe to a people, against which no armies can defend it, is its own viciousness; that the government of a free people like the kingdom of God, is within men, rests ultimately on a moral and spiritual basis. To demonstrate by example the value to a country of an upright, unselfish citizenship, to make men see that patriotism may exist without warfare, that the true interests of a country are best promoted by the pursuits of peace, and that moral and spiritual warfare waged against vice, ignorance and sin of men, whether at home or abroad, removes the causes that commonly lead men to carnal warfare — this is by no means the least service of Friends to the cause of peace.

We turn from these to some more tangible and outward phases of the work of Friends for peace and arbitration, some which are easier for the historian to seize upon, and which will more readily satisfy men who are clamorous for definite results.

One naturally thinks first of William Penn and his "holy experiment" in civil government. Among the three Friends, Fox, Barclay and Penn, who gave impulse and shape to the Quaker movement, it was the latter's task to shape its civil and political forms and ideals. Though he was the son of an English admiral, and himself destined for the army, when he became a Friend he learned to lean upon a higher power than that of the sword. Through the debt of Charles Stuart to his father, Penn received his unique opportunity to put into practical operation his ideal of a non-military state. This experiment was worked out in Pennsylvania. The circumstances were not auspicious. The age was a warlike age. The colony was not wholly made up of Quakers, whose convictions were opposed to war, and who knew the higher powers of the spiritual life. Men of warlike train-

ing and beliefs, attracted by the liberty of government and belief guaranteed in the new colony flocked to it. The Indians with whom Penn had first to deal, were neither civilized nor predisposed to treat kindly the white men who were intruding themselves on their lands. The stories of the cruel and exterminating wars which had been waged by the white men in New England and Virginia had made them suspicious and hostile. But Penn succeeded in winning their confidence, and made with them the only treaty "that was never sworn to and never broken." Wars raged on either side of the colony, but as long as the Indians identified it with the Quakers it was at peace with them and they with it. Lord Baltimore, who had founded Maryland on the south, became engaged in a dispute with the proprietor of Pennsylvania about the boundary. To uphold his own contention and rights he invaded Pennsylvania with an army. But he found no one to fight. Only peaceful hamlets and quietly grazing flocks met him, and unable to settle the matter in this way, he returned home. As part of his system of government, Penn established boards of arbitration in every county of his colony as a better way of settling differences between citizens of the commonwealth than by resort to the courses of law.

Pennsylvania was a non-military government during the life of Penn and that of his sons. This condition lasted some seventy years as a whole, until the growing pressure of the non-Quaker majority and the excitement of the imminent French and Indian war, led the Quakers to refuse longer to serve in the assembly whose policy it could no longer approve. But the experiment lasted long enough to demonstrate certain truths that have had a lasting influence on the form of government and policy of this country. It demonstrated the practicibility of government that does

not rest on military force, even in dealing with savage tribes like the Indians. It demonstrated that an army for the defense of the territory and honor of a country is not necessary. Lord Baltimore's invasion could do no harm to a country that would not fight. It showed the practical value of the principle of arbitration. Penn's charters were the model upon which the constitution of the Commonwealth was made and it in turn powerfully influenced the Constitution of the United States. The fact that we have never been a military people, have been comparatively free from military policies and ambitions, have had no appreciable standing army, have been slow to engage in the quarrels of other nations, and have so largely used the method of arbitration to adjust our difficulties to other countries — these facts are due in part to the practical influence of Penn's experiment in Pennsylvania.

Penn's other great contribution to the cause of peace is his "Plan for the Present Peace of Europe." One cannot say with certainty how much influence this plan of Penn's has had on the thought of the world. Certainly the experience of Penn entitled him to be heard on such a subject, but he produced it during the time when he was under a cloud because his enemies had smirched his reputation and caused him to lose, temporarily, the control of his province and to retire from public life. Yet it is known that three Friends, two of them Stephen Grellet and William Allen, had frequent intercourse with Czar Alexander I of Russia at the beginning of the nineteenth century and discussed with him the question of maintaining the peace of Europe. William Penn's work must have shaped to a great extent the ideas which they presented to the emperor on the subject. This is all the more significant when we remember that it

was a grandson of Alexander's brother who called the Congress which established the Hague Court.

Penn's plan, presented in his "Essay for the Present and Future Peace of Europe," was briefly as follows. I quote from the address of Philip Garret before the American Friends' Peace Conference:

"The main feature of the essay was an imperial Diet or Parliament, which was to sit once in one, two or three years, before which sovereign assembly should be brought all differences depending between one sovereign and another that could not be made up by private embassies before the session began.

The Diet was to represent the nations of Europe and he proceeds to particularize by naming the number of representatives from each nation. There were only six from England, while Germany was assigned 12, France 10, Spain 10, Italy 8. * * * He goes on to say, "And if the Turks and Muscovites are taken in, as seems but fit and just, they will make10 apiece more." "Sweedland" and Poland were each to have four, altho the half-barbarous Muscovites have swallowed or partitioned the latter out of existence since.

If any power would not submit to the award of this Diet, the other nations were to unite and compel submission. This sounds warlike, but Penn believed, I suppose, that there would be little occasion for such use of force.

Some mention should be made of the organized work of Friends both in propagating principles of peace and arbitration, and in influencing the policy of the government and in opposing legislation that would put the country on a military basis, or make military service compulsory. This has been consistently and generally done by the various Yearly Meetings and their subordinate meetings, largely through committees appointed and kept for the purpose.

Perhaps the most powerful single agency in this country in promoting sentiment in favor of peace and arbitration is the American Peace Society. It was to Friends that it has had to look for the capable man who has made it the force it has become. His statesmanlike studies, papers and addreses on this question have certainly been among the most potent forces making for peace in this country in recent years.

Not only have Friends as individuals stood before kings and presidents, petitioned parliaments, suffered in guardhouses or rotted in foul prisons and suffered the loss of all things as a testimony against war, but they have done patient, constructive, organized work for the cause of peace.

However they have differed on other subjects, Friends have been disposed to abandon their tendency to separation and isolation in dealing with this question and to seek that power which comes from united effort. For a number of years the Peace Association of Friends in America has been doing most efficient work by the publication and dissemination of literature and the promotion of peace meetings and addresses to arouse and educate the thought of the times.

We should not pass this phase of the question without mentioning the work of the Lake Mohonk Conference on Peace and Arbitration, which tho made up mostly of men who are not Friends, yet owes its inception to a Friend and meets annually as the guest of Albert Smiley at Lake Mohonk, N. Y.

We have found much to commend in the attitude and work of Friends on this very important subject. May I not close by calling attention to two or three great needs, some striking wants of our work at this time? The Christian Endeavor Society announced as part of its program a few years ago "war against war." Compared with the other movements that

it has launched, this one has gone pitiably lame, largely because it lacked leaders and writers who had deep and honest convictions on this subject. Most who have tried to write for this cause for them have felt called upon to spend time in defending war as right for Christians under some circumstances rather than to show how inconsistent it is with the spirit of Jesus. Friends ought to have the men who can command the respectful hearing of the Christian world who could embrace this opportunity to give the C. E. the much-needed ammunition and drill for this war against war.

Friends have also too generally abstained from taking active part in the political affairs of our country. We have followed the example of the Pennsylvania assemblymen who abandoned Penn's experiment rather than that of Penn himself, who dared to believe that there was a place in the counsels of our nation for men believing in peace. It is not good peace policy to let the war men run the government.

Lastly, our attitude and teaching on this subject has been too largely negative. We have seemed to deplore war, and given the impression that we would rather see evil prevail than try to stop it by such means. We should make clear that our belief is that there is a more effective way to overcome evil than by military force, that we love righteousness, but that the choice is not simply between war and unrestrained riot of evil, but between moral and spiritual force on one hand and the brute and brutalizing force of war on the other.

"AS THE SPIRIT MAY MOVE."

DR. W. H. VENABLE, CINCINNATI, OHIO.

(Not Present.)

"INFLUENCE OF QUAKERISM ON EDUCATION.

DR. R. G. BOONE, CINCINNATI, OHIO.

(Not Present.)

President Kelley was requested to read a short biographical sketch from the "Life of Stephen Grelett," which bears closely upon local events here, being an account of his visit to this immediate vicinity and to this Quarterly Meeting.

President Robert L. Kelley, of Earlham College:

"I am sure it is a disappointment that Dr. Boone is not here to discuss the subject of his paper. It is a question upon which we have all been thinking to a great extent, and one on which we are in perfect unity. Still I hate to say anything without special preparation, though I feel it is a subject that should be emphasized in his absence. What I shall say will be for the most part of a general nature. It would be impossible to enter into the details of the 'Influence of Quakerism Upon Education' in the United States. So far as it affects the state of Indiana, being reasonably well acquainted with that part of the field, I might speak of the influence of the Monthly and Quarterly Meeting schools which Friends established everywhere. That influence has never been stated anywhere. I had hoped Dr. Boone would have spoken of it had he been here. It should be worked out. There is no doubt of the fact that Monthly Meeting and Quarterly Meeting schools, and others under the influence of Friends in these western states of ours, had a tremendous effect upon all this great Northwestern Territory as well as west of the Mississippi river. These were the forerunners of our present common school system; and men who have any leaning towards Friends unite in giving to these schools and Friends the credit of establishing the present basic principles of education long before the present public school system was on its feet. They got many of their methods and impulse to high ideals from these schools under the care of Friends. Some of the pioneer educators in Indiana were members of the Society of Friends, and prominent among them was Barnabas C. Hobbs. Joseph G. Cannon, who is to be the next speaker in the House of Representatives, is one of the many who are to occupy, or have occupied a prominent place in public work, who were educated by this man. He was one of the organizers of the Normal state schools and his influence is still felt. The Reform School for Boys in Indiana was established largely through the influence of Friends, and much more might be mentioned.

"This point I am not discussing, but will leave with the thought that some who may follow me will speak more fully of it. It is but a secondary thought in connection with the work.

"I said last night, and with all my energy, *'I believe in the principles of Quakerism in connection with my duties in educational work.'* One reason why I be-

lieve in the principles of Quakerism is because these forefathers in whose honor we are assembled to-day had such clear and practical insight into the nature of God and man's relation to Him that they were enabled to carry out their educational ideals."

Wilson S. Doane, Indianapolis, Ind.:

"I would call attention to the fact that Quakerism has stood for the freedom of the individual. For the idea of individualism, for the setting free of the individual man to have for his Ruler that Divine Light which might be within him. One of the cardinal principles of Quakerism is the *freedom of the individual.* It was upon this western continent that individualism was born. The world had not discovered its existence until it was revealed in this republic. This principle which has had such an important influence in the field of education, as everywhere else, Friends have always insisted upon. That is not the end — it would be a serious mistake to stop there. It has gone to such an extent that it has caused separation, when we should have been bound in unanimity. You must free the individual, but you must always recognize that the individual has a duty to the society, to the state and to the community, and he must meet the demands of the society, the state and the community.

"While Friends have always insisted upon the freedom of the individual and the maintaining of the individual man, there has always been an underlying recognition of the unity of society after all, of the unity of human brotherhood. The true aim of life is not merely selfish, but embraces our duty to our brothers. Quakerism has stood for a two-fold idea, the individual *free*, but at work in society to secure the best results. These two doctrines have always been held by Friends. We are a unit on the point that individuals have a responsibility for the condition of the community in which they live. This is the very high tide of education at the present time — the quest of ideals. We have had much to do with giving the world its ideals. One of these is that 'religion must go hand in hand with education.' A most significant step is that religious culture must be a part and parcel of this republic of ours. Last winter in Chicago there was organized a 'Religious Association' of the educators of the country. These are two most important points and Friends have always stood for these. I had felt that they should not be left out of this conference."

Dr. Haynes, of the Ohio State University:

"I feel that your program acted is, 'Try,' 'Experiment.' As has been so admirably told us, this is a subject which is very near to the heart of every one who has been brought up in Friendly circles in any degree whatsoever making you feel obliged to say a word if requested.

"I was struck, however, by a note in Professor Walton's remarks in the advice given to a young teacher, that *sympathy would carry him through everything.* It enables one to get right at the heart of the student. If we would ask ourselves what Quakerism has had to do with education it seems to me we would find that the ideals animating educational circles today are the ideals Friends have held from the beginning. Friends have taught their young people to endeavor *to do things* from the earliest times. Friends have always tried to train up *youthful* citizens. Religion is *work* through morals, through ethics. I am at present working to make better citizenship in the state of Ohio and I owe a great deal to my Quaker training and give you this cordial greeting from the Ohio State University."

Dr. Joseph S. Walton, of George School, Pa.:

"This subject is so large and has been so well

presented, but there is one phase of it that might be emphasized. Every educator is acquainted with the philosophical principle of what teachers call *'apperception.'* No knowledge is of worth except that which is assimilated, and which the individual mind can grasp. It is not worth while to know it because I told you — because your fathers knew it, etc. In seeing this, George Fox saw what educators of to-day are just beginning to discover.

"It has been the custom to make the child embody the teacher's or parent's idea or conception of what it should be. Friends have departed from this way of making a man out of a boy, or a woman out of a girl. We believe we have no right to substitute *our notion* of what we should like the child to be, for the ideal to which God intended it should attain. George Fox was never insensitive to the fact that there is in the child the image of God, and it is the teacher's and parent's highest duty and noblest privilege to reveal to the child some vision of that image. When the child once catches a glimpse of that image, of that thing which he *yearns to be*, there can be no stronger incentive to him or to her to try to attain to that ideal image. In dealing with a child, for misconduct Friends' method is different from that of any other people. The Friend in the home has been doing what the Friend in the school — with some exceptions — has not been doing until recently. In the school the Friend has not taught the child that the misconduct cannot be paid for by the penalty. Punishment cannot *atone* for the misdemeanor. The teacher says, 'You do that, and I will do this.' The boy says, 'I will try and see if it is worth the teacher's price.' He tries it and finds it is worth more than the price. Quaker doctrine stands out against putting a price upon the misdemeanor. This principle of Quakerism is shown in

the conversation that took place between George Fox and William Penn in reference to the inconsistency of the latter wearing his sword, having embraced Quakerism. 'Wear it as long as thou canst,' placed the responsibility of deciding the question where it belonged, and was entirely in harmony with the Quaker idea of individual development. The teacher who develops self-government in his school throws the child back, not on the price of the offense but upon his conception of what is right and wrong.

"There are first three things that a child should know in order to properly govern himself. The child should be able to distinguish between right and wrong and do it himself. He should distinguish between truth and falsehood for himself and not some one for him. He should distinguish between the ugly and the beautiful and do it for himself. But Friends discounted this latter point. We all pride ourselves upon seeing the difference between what is ugly and what is beautiful. The child may not be able to see this at first, but we should not decide for him, but let him find it out himself with as little cost to himself as possible. We should re-incorporate into the system of schools that are democratic this idea of self-government. The parent and teacher can place the child in a position where he can govern himself. How often they have gone out from 'guarded' schools and at the age of 21 years have gone forth to battle with that which they have never confronted before.

"In religious matters we say to the child, 'govern thyself, control thyself.' Quakerism has brought the same principle into education in our secular schools. Too many schools are military centers without the uniforms, etc., where wrongdoing in any direction means so much penalty. This is *not* Quaker doctrine."

——SEVENTH DAY, 1:30 P. M.——

Seth H. Ellis:

"I will open this meeting by calling attention to this little iron pot, the property of Mary Ann Brown Mather. It belonged to her great-great-grandmother, Esther Rogers. It is supposed to have been used by her between 1780 and 1800 in coming over the mountains when they came here. They camped out, and cooked their potatoes in this pot. It is in good repair.

"As the dining room is still filled and some yet waiting for their dinner we will not proceed with the program for a while."

Martha McKay, Indianapolis, Ind.:

"I have the impression that young persons cannot understand what sacrifices have been made in the old time. There were eighteen hundred acres of land in this vicinity owned by our grandfather, who jeopardized his farm to assist in freeing the slaves. The protest of the Welshes caused them to lose all. For the first crop of corn he received nothing, as it could not be disposed of except to go to the distillery, and so my Grandfather Welsh said, *'Let it lie there and rot on the ground.'*

"My grandfather and grandmother came to Caesar's Creek. The day after they landed they let everything go to come to this house to sit an hour, for it was 'meeting day.'

"My grandfather would cut down the trees and raise a little rye in order that the children might have

a little rye bread instead of corn bread. Grandfather and grandmother winnowed the grain.

"The Welches and Wales have not been mentioned, but they lost much by the mustering officers, who took it all. An effort was made by them towards the introduction of good sheep into this country, but the officers carried them all away. I am thankful to be here where our forefathers lived, grateful for my birth-right in the Society of Friends. My mother is 98 years of age and her sister, Nancy Butterworth, is present at these meetings at the age of 93. My father lived to be 98. This centennial has caused many happy memories to be recalled.

"Much of the traveling was done on horseback in those days and Uncle Thomas Butterworth was telling me about Nancy Butterworth and his pleasure at being permitted to assist her to mount her horse at the 'Upping Block,' as it was called."

THE FUNDAMENTAL DOCTRINE OF QUAKERISM. THE IN-DWELLING AND IN-SPEAKING SPIRIT OF GOD.

DR. JOS. S. WALTON, PRES. OF GEORGE SCHOOL, PENNA.

My friends, the latest conclusion that comes to us from the student of the most modern and approved psychological study of man, is in a degree confirmation of the same truth expressed by George Fox and his people some centuries ago.

The student of the human mind to-day, has in a surprising and interesting manner reached the conclusion that the human mind, (those psychological activities that make up the human mind,—those qualities and gifts that we use in this life as instruments and lay down when we are through with the responsibility of this life,—) are of themselves insufficient to satisfy the longings of the human soul. I use that latter term with the psychologist's meaning. Years ago George Fox well understood and taught the same doctrine.

That part of us — that finite part — finds in itself a lack of something which will satisfy its most earnest longing. Neither can we find, in what men call culture, satisfaction for that which is constantly longing to be satisfied.

Fox and his people said this thirst of the soul can be satisfied only by communion with the Spirit. Jesus of Nazareth said the same thing.

Long before the time of Jesus, way down among the disciples of Confucius, it was said it could only be accomplished by *developing the man* and bringing him to the highest state of perfection and culture. The policy of Confucius, entered upon long generations ago was faithfully tried, and it has given us the Chinese people who worship their ancestors.

Judging their principles from the results they attained we know they have failed to satisfy.

Brahmanism went to the other extreme. It said, "Instead of exalting the individual and ignoring God, we will exalt Brahma and ignore the individual." Struggling through long centuries with *this* effort to satisfy this something, they gave us Hindu Philosophy, and the high culture wherein it is taught that God by *meditation* made the world.

While they discovered much that was good and true, they failed to do what many of us, too, have failed in. Since the days of Jewish history, since the days of Christianity, what failures there have been to satisfy this longing!

There is in every human being the image of God, and the soul, following its more or less clear visions of that image, yearns to become like unto it. During all ages and in all climes, religion has been the chief business of man. The struggle to satisfy that unfilled want has taken precedence to all other things. It is true men have at times been inclined to confuse the means for the end, but the underlying purpose has been to satisfy that hunger in human nature, which cannot be appeased with what the senses bring into its experience.

Again and again have they turned into the dark avenues of hate, avarice, jealousy and ambition, and steeped their fair heritage in the blood of their brother; and, as often have they turned away unsatis-

fied to worship again at the shrine of the eternal. Again and again have they turned into the alluring paths of self-gratification and sensual pleasure; and, as often have they turned away, unsatisfied, to worship again at the shrine of the eternal.

Men have tried to bury themselves in business; tried to satisfy themselves with wealth, and have become engulfed in the channels of fortune-getting, only to again turn back and once more worship at the shrine of the Holy of Holies.

And often, as he turns away to satisfy this longing in the gratification of his own pleasure, in what some people call the perfection of culture, he still feels that something in his nature has never yet been satisfied.

Jesus of Nazareth saw this so clearly and spoke of it to his disciples when he told them "of the kingdom to which he came to bear witness." How far they were from *understanding*—these disciples whom he had chosen! They did not choose him. How little did they understand what he meant by that kingdom. They felt in their hearts that he was "in touch" with something that they, too, would gladly *be* in touch with.

Just a few months ago, one glorious evening in the mountains of Pennsylvania, a teacher, an artist, and a college student sat on the top of one of their magnificent mountains to watch the light of day go out.

The artist and the teacher were transported with the influence of the beauty of the day that faded out in the glory of its fullness.

As the three went down from there into the darkness, the student, (feeling that he had missed something which the other two had observed), came up and laid his hand on the teacher, and said:

"Tell me what you men saw in the beauty and glory of the sunset that I did *not* see." In his heart was the thought,—"If you got something out of that sunset that I did not get, tell we where I may find it, where I may go that I may buy it." Poor young student! Like the young man who came to Jesus saying, "What shall I do to inherit eternal life?" With the Master's answer you are all familiar. He came—a rich young ruler—thinking to *buy* the unpurchasable, what men have struggled to buy and cannot buy. If it could be bought out of his wealth and influence, he had an abundance and was willing to pay. If it could be bartered for with his good name and good character and his success in keeping the moral law, he had of that and was willing to pay.

In his answer to the young man, Jesus did not reprove him as one he disliked, but as one whom he loved. He told him he had gotten a moral estimate of values which was altogether wrong. He must change his base of value for the thing he was after could not be bought. And then he said to his companions, "How hard it is for the rich man to satisfy this longing of his soul."

The young man went away sorrowful because Jesus swept away his code of values, destroying his price list, in telling him to substitute heavenly treasure for earthly treasure. "How hard is it for them that trust in riches to enter into the kingdom of God." The disciples were astonished, whereupon Jesus, with his characteristic power of illustration said: "It were easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

With this utterance, we are told, the disciples were astonished beyond measure, saying among themselves, Who then *can* be saved?

Jesus, looking upon them saith, "With men it is impossible but not with God: for with God all things

are possible." It was hard then, as it has been ever since, for men to see in this the fundamental principles of Christianity.

Scholars have tried to explain this saying, and much effort has been expended to show that camel should be translated cable, therefore the meaning of Jesus was that it was hard to put a cable through the eye of a needle. Others again have tried to show that the "eye of a needle" was the low and narrow gate of the usual oriental city of those times, and the camel could enter only with great difficulty, by kneeling and dispensing with some of its burden, etc.

Possibly he only wished to show the *impossibility of buying it.* We would infer from the reading that he meant to tell the rich young ruler, that his request was wholly impossible. Just as impossible as it would be for the camel to go through the eye of a needle. That with riches and human estimates of moral worth it was impossible to buy the wherewithal that would satisfy this yearning of the soul to experience the Inward Presence, and to incorporate into the natural body some of the spiritual body.

Man had not the purchasing medium. With man, a knowledge of the teachings of the spirit was impossible. With man, eternal life could not be bought. With God, on the other hand, it was possible; but it must come some other way.

"The kingdom of God is not meat and drink: but *righteousness,* and *peace* and *joy in the Holy Ghost.*"

"My kingdom is righteousness and peace and joy"—and some of us have stopped there, but he did not. Paul interpreted it rightly when he said "in the Holy Ghost," in the *spirit* of righteousness, in the spirit of peace, in the spirit of joy. This lesson which Paul had learned so well was but vaguely comprehended by the disciples of Jesus at the time he contemplated his departure. "It must needs be that I go away, and I pray the Father, and He shall give you another comforter, that He may abide with you forever. * * * The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

They still sought to satisfy the highest longings of the human soul with the teachings of men. They had found a "Master," whom they could touch and see and listen to. If *he* went away how could the Comforter come? What was the Holy Ghost? What was the Spirit of God? Vital questions that have been asked many times since the day of Thomas and his plentitude of doubts.

This Inward Presence, this Spirit of God, this glow of enlightenment, this In-dwelling Power! What peace and joy and satisfaction resulted from the experience!

This is the thought that the Society of Friends has struggled with so long. The "Kingdom" that *they* know; the "experience of experiences" that *they* know; the "righteousness and peace and joy in the Holy Ghost" that *they* know,—all are *within them.*

Friends have not used that word, "Holy Ghost," so much as the Colonists have, but the operation of the Holy Spirit is the same, only in other terms, righteousness and peace and joy in this indwelling presence.

As men spoke of these things, those who had not known the experience naturally longed for it. What may we do to receive more life? How may we be saved from the influences that kill and inherit the influences that bring eternal life? This became, as it ever had been, the burning question.

Doubting the history of this movement, in all ages men have struggled to get around it, and to get where they could buy this thing. They have worked out the

doctrine of merit. By obedience to the ordinances of the church, they could buy satisfaction for this longing of human nature. The church had said, "You can buy that with your money. A man can cover a multitude of sins if he pay money to the church."

The Christian Church, after centuries of development, said this pearl of great price could be bought; by good works; by a life of obedience; by strict observance of the ordinances of the church. The doctrine of merit was unfolded in great fullness. As the doctrine deteriorated, access to the Divine Presence, and deliverance from the burden of sin, received a money value, until Martin Luther was raised up and strengthened by this same in-dwelling spirit, to enter his protest and proclaim that to be brought into communion with the Spirit of God is a *free gift*. Salvation is the gift of God. We are saved by grace. It is free to all men. It is possible with God, impossible with man. Luther's protest was to change the basis of values, and to remove from man the idea that by the accumulation of his own estimated worth he could buy from God the jewel of eternal life.

Later, the future came to be regarded as of more value than the present. Luther lived to see the reaction against his own doctrine. Men reasoned that if their good deeds had no purchasing value, that if obedience to the ordinances of the church could not win for them the kingdom of heaven,—that if with their characters and good names they could not barter for life eternal, what was the necessity of keeping the law?

Why was it longer necessary to keep in the narrow path of rectitude, if the death of Jesus was a ransom for the soul? Come, let us eat, drink, and be merry.

No one denounced this movement more vehemently than Luther himself. Men struggled to get

away from the penalties that were crowding them, that they had been taught to look for.

So the cry went up as before, what shall I do to be saved? The church said, "By the payment of so much."

"By thy good works," the church said, "thou shalt be saved."

The reaction against Luther's doctrine of free grace forced the ecclesiasticism of that day to rigid extremes in order to off-set the tendency toward immoral living. The theology that grew up in the wake of Luther's career placed great stress on the letter: men could not be trusted to place their own construction and interpretation upon the operations of the Spirit. This narrow and contracting attitude of the different churches aroused among intelligent people, especially, another reaction known even to this day as Rationalism. This was a movement against scholastic Lutheranism.

Rationalism declared for the supremacy of the Human Reason. The engine could get up steam without a fireman, and could run the track without a hand at the throttle valve. The ocean-liner could carry its load of freight without any other hand on the helm than that of its own nature. The mother could perform the highest functions of mother love, could follow the track of duty, could read the chart and mark the pointings of that trembling little needle with no other aid than the faculties and activities described by the psychologist.

Rationalism raises human reason above scripture and tradition, and accepts them only as far as they come within the limits of its comprehension.

Evangelical Protestantism, on the other hand, makes the scripture alone the supreme rule, but uses tradition and reason as means in ascertaining its true

sense. The Roman Catholic Church made scripture and tradition the supreme rule of faith, laying the chief stress on tradition, that is the teaching of an Infallible church headed by an infallible Pope, as the judge of the meaning of both.

From this it can be seen why it has been said that the Reformation was the first step in the emancipation of Reason. The Rationalist goes further and says the second step is emancipation from the tyranny of the Bible. Against this tendency of Rationalism, Luther hurled the whole weight of his ardent nature. He could not go back to the mother church and place infallibility in the hands of ordinance interpreted by the Pope and the traditions of the Church. He could not go with the rationalist and place human reason above the Bible. What did he do? He turned to his central doctrine of justification by faith and made it the criterion. In this he placed the material or subjective principle of Protestantism above the formal or objective principle, and in doing this he strangely enough anticipated George Fox, in placing the truth above the witness of the truth, the doctrine of the Gospel above the written Gospel, Christ above the Bible. He did this with full knowledge of the fact that he first learned Christ from the Bible, and especially from the Epistles of Paul which gave him the key to his scheme of salvation.

All of the Northern part of Europe was shaken with the struggle between Lutheranism and German Rationalism when John Calvin arose. He was the best Theologian among the Reformers. He declined to abuse the human reason as Luther had done. He gave it the high office of being the hand-maid of revelation. Calvin denied to the Church the right to make an article of faith or to decide the canonicity of the Scriptures. Consequently he placed the canon on the authority of God who bears testimony to it through the voice of the Spirit in the hearts of the believers. "The eternal and individual truth of God," he says, "is not founded on the pleasure and judgment of men, and can be as easily distinguished as light from darkness, and white from black."

Here again we find George Fox and his people anticipated in a surprising manner. Fox in his *Journal* (Vol. 1, p. 90. Isaac T. Hopper Ed. 1831), says, "I was to direct people to the Spirit that gave forth The Scriptures, by which they might be led into all truth, and so up to Christ and God, as those had been who gave them forth."

The resemblance is found more marked in Robert Barclay, who says, (Apology, 6th Ed. 1736, p. 72.) "But the Scripture authority and certainty depend upon the Spirit, by which they were dictated: And the reason why they were received as truth, is, Because they proceeded from the Spirit."

It is not the purpose of this discussion to touch more than that part of Calvinism that concerns the rise of Quakerism. It was under the reaction against Calvinism that the Society of Friends appeared. The entire movement against scholastic Calvinism has been called Arminianism. It was a theological contest with the seat of war in Holland. Calvinism emphasizes Divine Sovereignty and Free grace. Arminianism emphasizes human responsibility. The one restricts the Saving Grace to the elect; the other extends it to all men on the condition of Faith. Both are right in what they assert; both are wrong in what they deny.

Arminianism spread from its native home into the greater part of Northern Europe. The Arminians were pioneers in the critical study of the Bible, and of the early history of the church. They opposed strict doctrinal tests, and naturally advocated toleration.

Arminianism spread through England during the Caroline Period and became the prevalent faith in the English Episcopal Church, and later its scholarly but tepid spirit leavened the English theology of the eighteenth century. In the Methodist revival, Arminianism acquired a peculiar life and fervency which it had not known in its native haunts or after it was transplanted to Great Britain.

Quakerism appeared at the time that Arminianism was being transplanted to English soil. At a time when Holland and Britain were aglow with the struggle between scholastic Calvinism and aggressive Arminianism. At a time when the faithful followers of Menno, with their peace-loving instincts were offering an asylum for the spirit-weary souls of Northern Europe.

While interestingly similar to the Mennonites on the one hand, and singularly allied to Mysticism on the other, Quakerism was different from either. While there was much in Arminianism it could have owned, Quakerism was a distinct organism of itself, allied to, but different from any of these movements. It was a distinct off-shoot from the Reformation, and in some respects closely allied to Luther's effort to replant primitive Christianity.

Like Luther, Fox placed the truth above the witness of truth; the doctrine of the Gospel above the written Gospel; Christ above the Bible.

Fox did this in the attitude of spirit described by William Penn when he saw in the early reformers kindred spirits.

"They owned the spirit," he writes, "they owned the Inspiration and Revelation, indeed, and grounded their separation and reformation upon the sense and understanding they received from it, in the reading of the Holy Scriptures of truth: And this was their plea,

the scripture is the text, the Spirit the interpreter, and that to every man for himself."

This brings us to the fundamental doctrine of Quakerism, where to place the infallibility. Fox agreed with Luther in denying this right to the ordinances of the church, denying it to the traditions of the church. Fox agreed with the early reformers in making the Scriptures the text, and the Spirit of God the Holy Ghost, the In-dwelling Presence, the interpreter of the text.

All the reformers that followed Luther denied that "the Roman Church, indeed that any church, had a right to impose upon the conscience articles of faith without a clear warant in the word of God."

Fox went further and insisted that the Church had no right to impose upon the conscience its interpretation of what is found in the Bible. Only as we are in the same spirit as the men who wrote the Bible, only as this In-dwelling Presence, this Spirit of God shines in the conscience like a light, is the truth made manifest, and no church ordinances made by men, no man-made interpretation of the Bible shall take precedence to the truth revealed by this witness of the truth in the soul. In this Fox disagreed with the followers of Luther, while he agreed with the great reformer himself.

Indeed the fundamental principle of Quakerism hinges on the doctrine of the In-dwelling Presence. This brings the faith of Friends into close resemblance to Mysticism, and yet while the relation is close the difference is marked. Mysticism runs like a thread through all Christendom, a golden thread that may be the very warp of all that Jesus taught. Mysticism exalts feeling above knowledge. It is a phase of religious life in which reliance is placed upon spiritual illumination, believed to transcend the ordinary powers

of the understanding. An endeavor of the human mind to grasp the Divine essence, or ultimate reality of things, and to enjoy the blessedness of actual communication with the highest. A form of religious belief that is founded upon spiritual experiences, not discriminated or tested and systematized in thought. Mysticism carried to its logical result resembles Hinduism. Meditation takes precedence to volition. Brahma by meditation created all things. Mysticism undermines the human will and destroys its capacity for Christ-like activities. Mysticism is an essential part of the religious life, but it is only a part and not all.

The Mystic believes that the part is greater than the whole. Mysticism deforms the religious man, leaving no room on which to build a church. Madame Guyon was a mystic and a Catholic, and the very ritual that the early Friends would have despised, enabled her to grow as a Mystic. Jacob Behmen was a Mystic and a Protestant philosopher. He hurled aside the ritual that was life to Madame Guyon, and Philosophy became the slag that held the pure gold of Mysticism.

Jacob Behmen saw Nature rise out of God, and men sink into God. To him God was the substantia, the underlying ground of all things. To him the transition of God's spirit to man, of light to our souls, comes as an act of will, as an act of love, as an act of adoration and worship.

The followers of Behmen, the Behmenites, formed societies and held in common with the Friends, that salvation is nothing short of the very presence and life of Christ in the believer. They refused to partake of any religious doctrine except the pure ministrations of the Spirit. The will and the power of acting, the intellect and the power of thinking were swallowed up in the emotions and the power of feeling.

They rejected from their religious Bill of Fare any coarse food or waste, but insisted on the concentrated ministration of the Spirit only, forgetting that human nature, in order to assimilate the best, must partake of that which some would call useless. The dairyman feeds waste in bulk to enable his herd to assimilate the vital foods and secure the full value of a balanced ration.

Fox and his people embodied much, if not all that was *valuable* in Mysticism, and at the same time they evolved a system of Church government as unique as it was simple.

For them, yielding to the guidance of the Spirit meant a life of religious activity, a life of philanthropic activity. For them the operations of the Light meant an intellectual awakening. Thinking, and feeling, and acting came in their psychological order with the early Friends. An enlarged wisdom shone out through their intellectual natures. Mysticism glowed through their emotional life, and a rare philanthropic and mission spirit radiated from their volitional activities. Quakerism, in its primitive purity, appropriated the whole man and all his activities, and to this day those who plant themselves upon its primal and fundamental doctrine, find that their whole nature is called into service.

Fox, Penn and Barclay out of their years of early manhood, out of those years of activity in which the fires of youth had not yet burned away, preached and wrote the doctrine of the Inner Light. In later years they and their followers laid more stress upon the In-speaking Voice, and still later the In-dwelling Presence received more attention from the Ministry.

Fox, Penn and Barclay used the word Light to describe a condition rather than a cause. To them the Inner Light was not necessarily confined to the seeing of visions, and predicting the future. Indeed

this was the most insignificant part of it. The Inner Light stood for a decided intellectual illumination. These early Friends anticipated Froebel and the entire Herbartian doctrine of Apperception. They said that there was no knowledge of worth except that appropriated by the individual mind. That is, the student may see the demonstration of a problem in Geometry, he may even perform the demonstration to the satisfaction of his instructor and the enlightenment of his classmates, and yet some time later, even weeks or years later, the truth of that demonstration dawns upon his mind like a light. He now sees it in a way that no demonstration could reveal to him.

The primitive Friend declared that the act of knowledge was not complete until after the moment of illumination.

The trend of their minds, and the influences of the times carried this standard into the activities of religious life far more than in any other, and subjected their followers to the danger of placing a low value on knowledge secured in any other way. Some of them have even gone so far as to call in question the utility of the demonstration. Wait until it became self-evident.

The Light shining in the conscience manifested all sin. It educated the conscience until it grew in power to distinguish right from wrong. Until the wrongs of humanity so weighed upon the discerning spirit that he could not rest satisfied in sweeping his own door step, in keeping himself aloof from the world. The Light led him out into the world to do the Christ work as made manifest to his individual soul. This work instead of leading into diversities of directions and interests, instead of being dissipated in wasteful and diverging channels, contained a marvelous unity, as all work of the Spirit does. He who

knows the Presence of the Light and does the work that it makes manifest, realizes the truth of that remark of Jesus, "I am the Vine and ye are the branches." On the rock of this unity the early Friend built his church.

Martin Luther said: This thing man wants is the gift of God. It is grace.

Whatever that doctrine came to mean to his followers, this is what Luther said.

It is grace, that, by and through the teaching of the Holy Spirit, gives satisfaction to the highest longings of the human soul.

This will show the very close agreement between Martin Luther himself and George Fox. You do not see the same agreement between George Fox's followers and Martin Luther's followers. This part of it is very significant, since Luther knew the doctrine that we are saved by grace; that it is a free gift given by God to His children and not purchasable, any more than a mother's love is purchasable. The child does not buy its mother's love. The mother gives her love even to the wayward boy.

The people were intoxicated with the new doctrine of "freedom by Grace." But when people hear it, how hard for them to put in into practice. The power to buy remission of sins had been swept away. Luther's followers were forced to follow ordinances in the church. The people were not able to understand what was meant by religious freedom. Even to this day, people in a Democracy can scarcely understand that religious liberty is not license. They did not know that the noblest form of liberty is the subjection of self in serving others.

How very few have the grace to understand the fact that the locomotive engine that swings the mountain curves as its wild scream echoes from cliff to cliff,

is free as a locomotive, *only* when it is on the track, only when its great heart throbs with the pulse of the steam. Only when the hand of something other than itself is on the throttle valve and *controls* that mighty power. Without steam; without the track; without the engineer, it is a helpless monster.

How few realize that the Ocean Grey Hound that rocks on the billows of the deep, is *free* only when the burden of its freight holds it down; when the needle trembles in the compass; and when a hand other than itself, rests on the helm. Without the cargo; without the compass; without the pilot, the vessel would become the victim of wind and tide, to be tossed ashore a helpless wreck.

Freedom means to the mother heart that is so full of love for her own, that she is free only, (and she knows it,) only when she has the opportunity to manifest it to those she loves. If any force of circumstances take that opportunity from her, she feels that she has lost this liberty. If her erring boy comes back, her hand is the first to minister unto him. This was not well understood in that day and not very well in this democracy to-day. It was not understood by the men who followed Martin Luther and tried to interpret his teachings. When Martin Luther said: "Truth is greater than the enunciation of truth;" and whatever is meant by the Gospel, is greater than the *written* gospel, he knew it from this Inward Presence, this ever-shining Light, with this close touch of spirit with spirit, that came when men realized that the Spirit of God was living in them.

For the want of a better word they spoke of that experience as the "Light." Fox spoke of it as the "enlightenment of the human understanding."

A geometric explanation makes us know the truth concerning the fact demonstrated. The truth of the

proposition flashes upon us like a light. The truth of such mathematical demonstration is self-evident. It is not necessary to go into a long reasoning with a mother to show her that she loves that boy who has gone astray. She knows it, and it is a self-evident fact which permeates her whole nature.

But there is something even deeper than this, that does not admit in any degree the necessity of demonstration, a matter so vital, that no heart can rest satisfied until it has itself known the experience.

This inward longing is not satisfied until we know this inshining Light, shining like a light *in the conscience.* You never find one who has experienced it confusing this light with the conscience.

The true Friend sees in the Inner-Light something more than an occasional gleam or flash of illumination. He finds in it something more than an occasional disturbance of his material and finite quietude, something more than a conversional disturbance that occurs once or twice in a life time. To him the Inner Light betokens the In-dwelling Presence, is the attendant to the In-speaking Voice. To him the Inner Light results from an inner condition, in which the spiritual man is nourished at the expense of the natural man. He sees with Paul, the resurrection of the spirit. "It is sown in weakness. It is raised in power. It is sown a natural body. It is raised a spiritual body. There is a natural body, and there is a spiritual body."

Brahmanism recognizes the spiritual body, but insists that its perfection is based on the destruction of the natural body. Quakerism embodies the Christian conception that it is sown a natural body and raised a spiritual body; that there is a natural body and a spiritual body; that this indwelling Presence with the Light resulting therefrom gathers from the natural sowing a spiritual harvest.

For the Friend, conscience is a finite factor that improves in the presence of the Spirit.

Spread a handful of iron filings on a sheet of paper and move a magnet beneath. Each individual iron filing is aware of an inward presence. A new activity enters into its being. With the passing of the magnet it raises and lowers. It struggles to be free from the dust and grease that environs it. Each filing seems to be cognizant of its neighbor and they all form into beautiful circles and curves in which the individuals can raise and lower themselves without inconveniencing others. A unity enters into the new life. Bits of tin and material not embodying the true metal refuse to respond. They deny the presence of the magnet. They become a stumbling block in the way of others. Conscience in the iron filing is capacity to partake of the presence of the magnet, a presence which when received can be given again, without being the loser.

He who receives the In-dwelling Spirit, has heard His voice, and seen His light, receives something which he can give and not be the loser. He has found something that satisfies the highest longings of his nature. He recognizes in the In-dwelling Spirit, man's opportunity to commune with somewhat more than himself, somewhat more than friends can bring to him. He has found something greater than the most gifted sermon or the most inspired writing, yet—(and here is the apparent paradox,) the thing he has found is strangely dependent upon the something friendship can give him, the something that the inspired writing can give him. The more he knows of the In-dwelling Presence the more he appreciates the fellowship of friends, the uplift of inspiration from others. The more necessary does he find it to meet with others for

social worship, and the Bible becomes to him the Book of all books.

What a dangerous path these fathers of ours trod! The fathers of this church escaped being swallowed in the many chasms that yawned on every side. They never turned Quakerism down to take up Mysticism which is so alluring.

Mysticism exalts spirit above letter, but contains nothing within itself upon which we can build a church. It only asks for the heart and the emotions and nothing more. Rid of its logical conclusions it takes us back to Brahmanism. It is alluring, but it is death to the church. Our early fathers knew it better than we know it. They gave us Quakerism that need not die. It has all that is in Mysticism that is worth having.

Quakerism developes individual character, the operations of the spirit in each individual, so that he can do that which no other man can do in that special field, and differentiates him from every other man.

If I train this hand in some special line of handiwork, there comes a delicacy in the fingers that is simply marvelous. One finger can be developed beyond the rest. Different children in the same family can be differently developed and yet retain a common interest, just as those fingers develop a marvelous skill as separate factors and yet are tied together in *unity*.

The children of one father have been pushed off into many kinds of work, yet is there any reason why they should not live together in unity?

A Friends' meeting gathered in a business capacity, is strong in individuals, but when *all* are bound by the spirit which makes for unity, the result is the most beautiful *union* in the world.

In the ministry it is the same. All guided by the spirit of truth and righteousness and making for a beautiful unity. All that is of self, kept in subjection to the great Overruling Spirit of Love.

Right here in the very centre of this activity we see in this centennial occasion, we are thankfully and gratefully bowing before the Father's hand and working together in unity. No part can separate itself and work with efficacy. Quakerism must give to the world a practical lesson in universal brotherhood. Men have tried to act alone. He can go *so far*, and then he must stop, for the spirit of God dwelling in him pushes him into some avenue of labor. Peter, in his boat by the shore, was "called" because Jesus saw in him more than we would have seen.

John Woolman was "called." He knew and loved the liberty which is opportunity to follow the track of duty; to help carry the burdens of life; to feel the presence and follow the pointings of a Guide whose voice cannot be mistaken or misunderstood.

The Spirit dwelling in man is the very element of Quakerism. If it is worth anything, it requires that he meet his brother, and as he takes his hand and sees,—(not what the neighbors say of him,)—but the unfulfilled, the possibilities that lie in him, the image of God not yet developed, that he labor henceforth to bring forth that image in its perfection.

Such a man saw the unfulfilled in John B. Gough, and by the Grace of God aided him to accomplish, despite his many weaknesses, a mission in life which few other men have performed.

This In-dwelling Spirit when it takes possession of the individual, qualifies him for some *special work*.

It is not to prove that one doctrine is worth more than another, not to show that one experience is worth more than another that Quakerism exists. It pleads to-day for this *individual work* which comes from this In-dwelling Presence that dwells in the individual human heart. It is a process that is miraculous.

Go with me into the cornfields in Ohio, ready to harvest. Go just a few weeks before the corn is ready to cut, and see the same miracle I would like to show you in a man. Notice the stalk and the slender threads of green silk, and on the top of the stalk, myriads of grains of pollen.

If one little grain of pollen is deposited on that thread of silk, a grain of corn is made. What God puts into that tassel of corn, is many times too many grains of pollen. He also puts into the human heart a great *abundance* of that love which draws men's hearts to Him.

Does a mother say, "I have loved this wayward boy for nineteen years and he has not repaid me in any way, I will love him no longer? I have expended more than God ever intended I should spend and I will stop?"

Oh! the riches of God's mercy to *us*, when he said: "I have sent my beloved Son out of the *abundance* of my love towards men." * * *

We may go astray, but through the mercy that God is showering upon us, through His Son, we are saved. Never give up the struggle to get the mind and the spirit of the child to understand. No hour is too late to get influences just where they should be. Never while living despair of the work which the Lord has placed in their hands. * * *

This is the rock upon which this people should

once more rally. If this spirit is strong enough it will bring back into vital, living, throbbing work, men who long to be free, and to be satisfied.

Out of this centennial alone there might go force enough, religious life enough, to make in the next century as vital work for the church as was made by our fathers here in the century which has gone by.

GOD IS LOVE.

ALBERT J. BROWN, PRES. WILMINGTON COLLEGE.

For a century the destinies of these people have been worked out on this soil. In unity this site was chosen, and the making of an interesting and strange history begun.

To-day we celebrate the centennial of the founding of the first Monthly Meeting of Friends west of the Allegheny mountains. The century has had its days of storm and peril, and it has had its days of hope and assurance. This is the reunion — the reassertion of the law of love which unfolds to men the nature of the life hidden with God.

The quality of the message of Quakerism and the nature of the polity it expresses had its origin in the conception which George Fox held of God. That he made a contribution to the thought and life of his time, destined to influence powerfully social and religious institutions of succeeding generations, history fully substantiates. In a century of great men in England he appeared—this cobbler's apprentice—and remains even to this day unexplained save as he explained himself. The Spirit of God dwelt in him, and moved upon his mind and heart.

The supreme thought which dominated the mind of Fox was: "God is love," and dwells in the soul of man. The finite in man finds its complement — the Infinite God — through the operation of the Spirit on

the mind of the believer. Close to this idea stands another essentially fundamental concept which George Fox incorporated in his system of thought. The character of God is revealed to men. It is revealed through a conscious and enduring activity of Deity. So we read of the Nazarene having been sent through love to acquaint man with God; and to redeem him from sin, and to satisfy the yearnings of his soul.

What this man conceived in the solitude of the moor or wood he wrought out in social as well as personal experience. He brought forth a form of government singularly free from the ceremonial life of the church which has dissipated its power; and politically free from unrighteous operations of governments which involve war and poverty on one hand and class distinctions on the other. It is a system of government which, operated in love under the influence of the Spirit, is unique and wonderful. But let the attempt be made to operate this system without love, and its framework vanishes and its organic force dissolves.

Love is the rational side of justice. God created a moral world where love can interpret life. He did not create a judicial world wherein He seeks, night and day, the destruction of the sinner. To the woman who stood in shame before her Lord surrounded by her accusers He gave, out of His abundant love, life instead of death, and when her accusers had fallen back from the tragic scene blinded and smitten by the light which cleansed her, "Go and sin no more" was the message which fell sweetly upon her ears and floated out on the wings of hope freighted with love to the generations which were to be.

Love lays down laws of life and conduct, then appeals to men to obey them. What a man feels, in the presence of God, is due him from another man, he

must, in turn, when occasion demands, render to others. Such a faith took hold of Fox and his disciples, and the generations of people called Quakers who have succeeded them. This principle the Holy Spirit taught them in the silent meditation which followed the spirit-conceived message from the Gospel.

Love is the power which unifies life and makes it intelligent. It is a social tie which binds and makes us one in thought and achievement. It stills the passions of men and clarifies the reason. It diminishes the discords and exalts the harmonies of daily living.

Love operates through personality. George Fox was the person who conceived the idea of, and is the person who lives in our institutions. These institutions are stable because that personality was stable His philosophy was worked out slowly and painfully. Men have thought him mad. He was driven by the Spirit, as the prophets of elder ages were, to the mountains or deserts or forests, to see the "flaming bush," or "horsemen and chariots of fire." "The panic born are still born, not having touched life." For years this man, who emerged from his century untarnished in name and mighty in achievement, walked alone in the silence of the night, the gleaming stars keeping watch over head, or stood in some lonely wood by day aside from the haunts of men, "treading the wine-press alone." Then One with the gift of life spoke to his condition and brought forth a man of power.

Love seeks to operate in all phases of human activity. It admits of no class distinctions, thereby excluding most of the ground work of social and industrial contention. It holds the life of every man sacred and can not go to war. It believes every man is born free and equal before the law, and can not countenance slavery. It maintains the body is the temple of the Holy Ghost and therefore can not sanction the manu-

facture and sale of intoxicants as beverages. It is grounded upon the principle of justice to all men, and therefore can not recognize strikes and lockouts nor a crushing wage system in a country of wealth. To the answer we receive for maintaining such a standard of life let it be said: "Call it ideal and impractical and go on warring industrially and suffering the pain of broken friendship, and the withering of soul; live by it and find life." When the spirit of God is in men their councils are great in wisdom and influence.

Years ago I came into the body of Friends by the principle of adoption. At that time I had not heard of the division. When in college a friend asked if I were Hicksite or Orthodox, and I replied "I do not know. I can not tell."

My Friends! After the experience of these meetings where we have been so graciously blessed, it seems we are one, again, after an hundred years. The God of our larger destinies has kept watch above his own, and brought forth this scene.

This is autumn, and the harvest is being gathered. The splendor of purple and gold lies, like a rich mantle, on these hills and valleys. Likewise the fruit of the Spirit has been manifest in this centennial commemoration, and the mantle of love has covered us all. Our souls have spoken to each other. What was truest and most divine has consecrated these days and hallowed this spot. We can never forget, for God is here.

I have thought of the century which is past. I have thought of the pain and anguish borne; of the glory which faded when the sky of faith was gray with storm; of the dead who may not know of this holy hour, until the judgment day.

Out of all the differences of the past let us trust there may come a higher unity than men yet have known, when spirit answereth to spirit — it is well with my soul. "May God be merciful to us and bless us, and cause His face to shine upon us." May He keep watch over us all for an hundred hundred years.

Seth H. Ellis, Waynesville, Ohio:

"Before we enter into the Silence I want to voice the sentiment of this whole house, to express our appreciation of the work of the large number of young people and of all who have busied themselves to see that everything has been done in good order. We are under obligations to them and we thank them for their attentions to us in the dining room and elsewhere. We are certainly under *great* obligations to them, for they have shown every self-denial in giving up all these meetings to serve us.

"We undertook this with a great deal of anxiety. We went into it in the spirit of God and I believe we are not mistaken in thinking His Spirit has brooded over us, and we have had a grand time to our profit, and I hope to His glory. I wish to thank those who have appeared on the program. We feel deeply our obligations to the men and women who have appeared on this program coming from their far away homes, from Indianapolis and other points in the West without one cent of compensation. *We appreciate it.* God bless you for it. As one of the presiding officers I feel under great obligations. Some said we would have disagreements, but we have had none. We trusted in God and His grace has been sufficient for us, as it always will be. Praise be to His Holy Name."

Chas. A. Brown, Waynesville, O.:

"As one of the officers upon whom the responsibility of presiding at these meetings rested, I feel it

right to say that I am so thankful for that spirit of unity which has prevailed in these meetings and that it has been a pleasure and a delight to me throughout."

Eli Jay, Richmond, Ind.:

"I desire to take this opportunity to express my heartfelt gratitude, and I feel that I express the sentiment of the people — each and all — who compose this large and exceedingly interesting audience."

Samuel R. Battin, Selma, O., in a brief sentence or two relieved the pressure on the hearts of the great assembly by expressing thanks to the presiding officers and appreciation of their faithfulness and service.

Seth H. Ellis:

"This is truly an hour of heart-worship and thanksgiving to God."

Prayer — Our Father, we feel this to be a season of thanksgiving, and we would acknowledge the power of Thy gracious love when it takes hold upon the hearts of men. Prepare us for the service that lies before us in the remainder of life's journey that we may labor to Thy honor and glory now and evermore. Amen.

"Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the oil which is poured upon the head and flows down upon the beard."

Esther S. Wallace, Richmond, Ind.:

"Father of All! God! What we *are* is due to Thee. What we may become is due to Thy goodness, Thy love and Thy power."

Seth H. Ellis:

"The time has come for us to separate and leave this place, where we have gathered together in love as brothers and sisters, and Thy Holy Spirit has been with us. We thank Thee for the history of the past, for the noble men and women who planned this feast, for their lives and their testimonies. Their work is finished. Grant that those of us who linger yet a few days may accomplish our work. Help us to keep in submission to Thy will. The old with the burden of the years upon them, the middle-aged engaged in the active duties of life, and the young as they are preparing themselves to take up the responsibilities which must sooner or later come to them.

"May the peace of God, which passeth all understanding, dwell in our hearts and keep us in divine love through Jesus Christ our Lord."